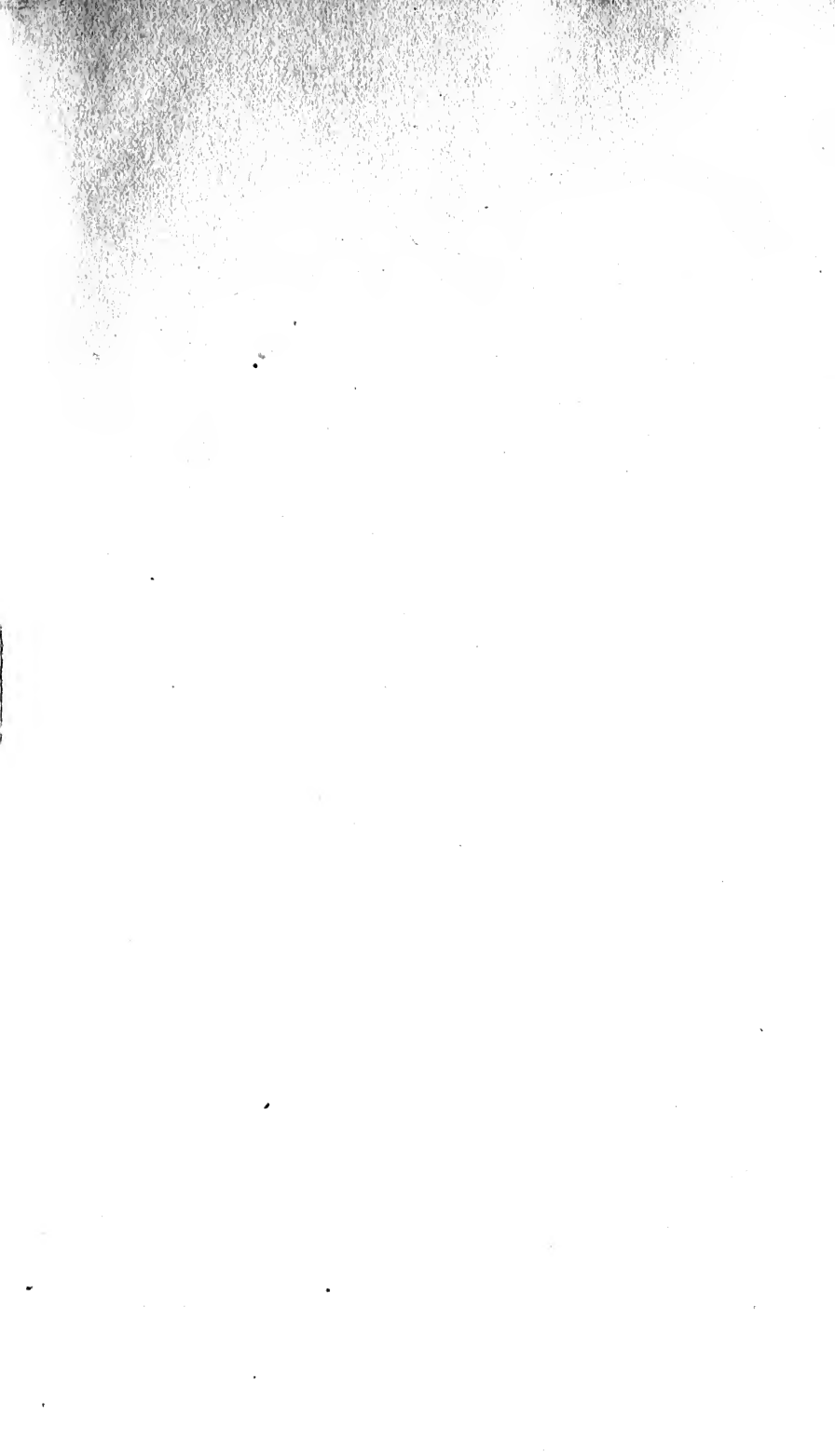


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SYRIAC GRAMMAR,

WITH

A COURSE OF EXERCISES, A CHRESTOMATHY, AND A BRIEF
LEXICON.

UHLEMANN'S
SYRIAC GRAMMAR,

TRANSLATED FROM THE GERMAN

BY ENOCH HUTCHINSON.

WITH A COURSE OF

EXERCISES IN SYRIAC GRAMMAR,

AND A

CHRESTOMATHY AND BRIEF LEXICON

PREPARED BY THE TRANSLATOR.

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TRANSLATOR'S PREFACE.

THE following translation was undertaken in accordance with the suggestion of several literary friends, and in view of an increasing desire among American students to become acquainted with a language in which the earliest and best version of the New Testament is generally admitted to have been made, and which is essentially the language spoken by our Saviour.

Uhlemann's Grammar is acknowledged by all to be a manual of rare excellence; and it is hoped that, in an English dress, it will be found to be well adapted to promote the progress of oriental philology in this country. Some of our helps of this kind, in the study of the Syriac, are too brief, and others are too voluminous. Uhlemann has aimed to present, within moderate limits, a work sufficiently extensive for ordinary purposes of instruction. The translator has endeavored to give as literal a translation as is compatible with perspicuity. He has added, where it seemed to be necessary, occasional explanatory notes. After having prepared an abridgment of the paradigms of verbs and nouns, following Winer's arrangement in his Chaldee Grammar, he, on the whole, concluded to insert the full paradigms as they stand in the original work, and not to make the attempt to improve a grammar so nearly faultless.

The translation is followed by a course of Exercises in Syriac grammar, which, if carefully studied, will, it is believed, materially facilitate the progress of the learner in an accurate knowledge of the elements of the language. After having read, with care, the introduction, and cursorily examined other parts of the grammar, the pupil may, at once, commence upon the Exercises, and merely consult the grammar (as directed in the introductory remarks to the Exercises) as a book of reference, in order to enable him to solve the difficulties with which he may meet in analyzing the first page of the Chrestomathy. The translator trusts that he shall not be considered as obtrusive in calling special attention to a method of analysis which he has found to be of great advantage in teaching classes in Hebrew. Some instructors have probably adopted a similar one, and others may have devised still better methods. This is submitted to the consideration of those teachers who have not already adopted a satisfactory one.

A brief Chrestomathy and Lexicon, prepared by the translator, follow the Exercises. The former is composed of selections from that beautiful edition of the Peshito Bible published by the British and Foreign Bible Society in London, in 1816, and reprinted in smaller type in 1826. It was executed for the use of the Syrian Christians in India. It was corrected for the press, as far as the Acts of the Apostles, by Dr. Buchanan, and completed by Rev. S. Lee, Professor of Arabic in the University of Cambridge. Several manuscripts were consulted, and the text is considered as very correct, though we have discovered in it some typographical errors.

In the Exercises, an extended analysis will be found of the first

page of the Chrestomathy, and merely brief explanatory remarks on the remaining pages.

The basis of the Lexicon is that inserted by Uhlemann in his grammar, to which the translator has made many additions, having consulted the Syriac Lexicons of M. Trost, E. Castell, Ægidius Gutbier, and Æmilius Rödiger. The Lexicon is intended merely to include those words which occur in the Chrestomathy.

Some errors, in the author's numerous references to the Old and New Testaments, have been discovered and corrected. There are, probably, others which were not observed.

The translator trusts that this effort will be received with indulgence by the literary public. Errors will doubtless be found by teachers who may use the Manual, and he will be very thankful to receive suggestions from any quarter, by which a future edition, should it ever be called for, may be improved.

The publication of the work has been unexpectedly delayed, most of the stereotype plates, when nearly completed, having been destroyed by a disastrous fire.

The translator avails himself of this opportunity to express his obligations to Mr. W. W. TURNER, late of the Union Theological Seminary of this city, T. J. CONANT, D. D., of Rochester University, and J. G. PALFREY, D. D., formerly of the Theological School connected with Harvard University, for valuable suggestions; also to Mr. A. H. GUERNSEY, of this city, for important aid in the examination of the manuscript before going to press.

NEW YORK, Jan. 1855.



EXTRACTS FROM THE AUTHOR'S PREFACE.

THE earlier sheets of this Text book, designed, principally, for academical instruction, had been printed, and that part of the Manuscript which contains the elementary principles and paradigms had been for a considerable time out of my hands, when the more comprehensive work of Professor HOFFMANN made its appearance. In the preparation of this work my plan had especially led me to present, with as much brevity as was consistent with clearness, what is most essential for understanding the language in its grammatical forms. I was of the opinion that the more extended treatment of separate phenomena of the language might be dispensed with, since the greater portion of the Syriac forms may be explained from those of the Hebrew language; and in fact, a knowledge of the Hebrew implies an acquaintance with the principles of the Syriac. Upon a close examination of the above-mentioned work, I was convinced, that I had proceeded upon almost the same principles, had made a similar use of the older grammarians, such as Amira, Ludov. de Dieu, Buxtorf, Michaelis, and others, and had deviated only in the collocation of separate rules. Although I might have approximated more nearly to the work of Hoffmann, by isolated alterations, yet I deemed it advisable, where deviations existed, to follow my own views; as for example, in the tabular arrangement of derivative nouns. Following the older grammarians, I have introduced a separate paradigm of the nouns placed under Declension III.,* instead of classing them with the Segholate forms; this was done because the vowel entering into the inflection of these nouns is not an original one, as in the case of the Segholate forms, but is introduced on account of the difficulty of pronunciation. Real Segholate

* § 48, Decl. III.

forms, monosyllabic nouns, namely, those derived from verbs 3 rad. Olaph quiescent, belong rather, according to their principal inflection, to the substantive-stems of Declension V., and, in only a few instances, coincide with the Segholate forms. In preparing the Syntax, I have, like Professor Hoffmann, followed the *Lehrgebäude* of Gesenius; and like him, also, I have made use only of those passages of the Old Testament collected by Gesenius, in which the translator, unfettered by the Hebrew text, seems to have wrought more in accordance with the genius of his own language. In addition to this, I have frequently consulted the translation of the New Testament, as the oldest Syriac writing known to us;* Ephraemi Opera Syr., Romæ, 1743, tom. III., fol.; Barhebræi Chronicon Syr., ed. Kirsch. Lips. 1789; and Assemani Bibliotheca Orient. Clementino-Vaticana, Romæ, 1719, tom. III., fol.; so that a close and impartial examination will easily determine what has been added from my own not inconsiderable collections.† * * * * *

BERLIN, *March*, 1829.

* In point of time the Peshito version of the Old Testament is the most ancient document extant in the Syriac language, though the New Testament was translated into Syriac from the original Greek about the same time. Michaelis supposes, that the Syriac version of both Testaments was made near the close of the first, or in the early part of the second century.—Tr.

† The remainder of the Author's Preface relates mainly to his Reading Lessons, which we have not inserted, they being, in our opinion, too difficult for beginners.—Tr.

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INTRODUCTION.

BRIEF HISTORICAL VIEW

OF THE

SYRIAC LANGUAGE AND LITERATURE.

1. THE Syriac language (sometimes called the Western Aramæan, to distinguish it from the Chaldæan or Eastern Aramæan, with which it constitutes the Aramæan dialect of the Semitic family of languages), formerly extended over the whole northern part of Aram, from the borders of Palestine to Natolia, and from the Mediterranean to and beyond the Euphrates.* It degenerated at an early period, and, during the continual changes of government, particularly by the reception of Persian and Greek words, lost much of its original purity. Of its pure state, no written monuments have come down to our times. But at the beginning of the fourth century after Christ, the language enjoyed a flourishing period, and kept its place for a long time at Edessa as a written language. As from the earliest period the Palmyrene dialect was recognized as the principal one, so this period has been designated by the name of the Edessene Period. Moreover, at various times, mention is made of the Damascene, the Chalcic or Ctesiphontic, the Acharic or Nesibene, and the Maronite dialects. The essential difference between these consisted very likely in the pronunciation; this may be asserted with still more confidence in respect to the Nabatæan dialect. The ancient written language of Antioch or Com-magene is still used by various Christian sects, in particular

* E. Rödiger says of the Aramæan language: "It was called Syriac in the form in which it appeared in the Christian Aramæan literature, and Chaldee when it appeared in the Jewish Aramæan writings." See Gesenius' Heb. Gramm., 15th edit. by Rödiger, Leipz. 1848; Einleitung, § 1. 2. b.—Tr.

by the Maronites, Nestorians, and Thomas-Christians of India, as their ecclesiastical language. So also the Zabians, or so-called St. John's Disciples, are said to make use of it, in their religious ceremonies. But as the language, as early as the eighth and ninth centuries, was greatly corrupted by the frequent use of the Arabic, and was driven by the Arabs from the cities in the tenth and eleventh, and from the villages in the twelfth and thirteenth centuries, it may be safely assumed that it is no longer in use as a vernacular language. Although several modern travelers of note, as Niebuhr and Brown, maintain that it is still spoken in some parts of Mesopotamia, about Raka, Edessa, and Damascus, as well as upon Lebanon, they are opposed by Ferrières Sauvebœuf and Volney, while Chateaubriand, Seetzen, Clarke, Joliffe, and Buckingham pass the matter over in silence; and Burekhardt only remarks, that the Maronites in the convent of Kashia use the Syriac, at the present day, as we do the Latin.*

REM.—The LXX, even, use Syria, (*Συρία*, *Συριοί*, *Συριστί*) in the wider sense, for the Old Testament אַרְרַיִם (𐤀𐤓𐤐𐤓) comp. the Ἄριμοι in Hon. II. ii. 783; Hesiod Theog. 304; Strabo Geog. i. 2. xi. 14; Stephanus Byzant. under Ἄριμα, and Bochart Geogr. S. ii. 5, 6); and the Greek and Roman Authors often confound Syria with Assyria (comp. Diod. Sic. ii. 13; Herodot. vii. 63; Strabo xvi. 2; Xenoph. Cyrop. vii. 5, 31; Lucian de Dea Syr. § 1; Oppian, *Κυνηγ* III. 402; Horat. Od. II. 11, 16; III. 4, 32. Justin. i. 2; Ammian Marcell. xxiii. 6. The Arabs call it **الشام**, as it lay at the left, when their faces were turned towards the east (comp. Abulfeda Tab. Syr. p. 5; Assemani Bibl. Orient. T. III. P. ii. p. 782.) In the earliest times this country was divided into several small nations, ruled by kings (comp. Jahn Bibl. Archäol. Thl. i. Bd. i. p. 51 seq.; Mannert Geogr. Bd. vi. p. 1 seq.; Vater Commentar über den Pentat. Bd. I. p. 152; Winer Bibl. Realwörterbuch, Bd. i. p. 51 seq.); of these, subsequently to the time of David, Zobah and Damascus are mentioned in the Scriptures, as the most powerful; David conquered them both (2 Sam. viii. 3 sq.; x. 6; 1 Chron. xix. [xviii] 3, 4. sq), and Solomon kept possession of them

* Since Uhlemann prepared his grammar, it has been ascertained that the Nestorians use the Syriac language at the present day. Mr. Layard, in his admirable work on the ruins of Nineveh, says of the Nestorians (or Chaldeans as he incorrectly denominates them): "Most of their church books are written in Syriac, which, like the Latin in the West, became the sacred language in the greater part of the East." See Layard's *Nineveh*, chap. viii. Missionaries who are laboring among the Nestorians, bear testimony to the same fact.—TR.

until Reson Ben-Eliada, who had been general of the king of Zoba (1 Kings xi. 23 sq.), re-established at Damascus a government independent of that of the Hebrews. Subsequently the Syrians were incorporated with the monarchies of the Assyrians (738 B. C.), the Persians (539 B. C.), and the Macedonians (331 B. C.). Though after the death of Alexander the Great, they arose again for a time under the Seleucidæ (301 B. C.), yet they again lost their independence by means of Pompey (64 B. C.), and their kings reigned only at Edessa, till the third century after Christ, when this kingdom came also under the Roman sway. At the division of the Empire, under Theodosius (395), Syria fell to the Byzantine Empire, after Jovianus had (A. D. 363) already surrendered Nesibis* to Sapore II, king of Persia. Afterwards it was taken possession of by the Arabs (636), and was subjected (660) to the Omniades and several other Arabic royal families, whose dynasties were, in 1086, brought to a close by the Seljooks.† At the time of the Crusades, the Christians could maintain themselves there against the Seljooks but a short time (1097 and subsequently); and in 1171, Saladin wrested the country from them. In 1369, Syria became a prey to the marauding inroads of the Mongols under Timur; and it has now, for three centuries, sighed under the Turkish yoke (cf. Gatterer, Handbuch der Universalhist, Bd. I. p. 248 sq.; Beck, Weltgeschichte, Bd. I. p. 213 sq.; Heeren, Ideen über die Politik, u. s. w. Thl. I. p. 213 sq.; Rûhs, Handbuch der Geschichte des Mittelalters, p. 152, sq.). The transition into broadness of pronunciation (*πλατυστομον*) seems not to have extended much beyond the time of the Babylonish captivity; and the Palmyrene Dialect, which is known to us by some inscriptions found among the ruins of Palmyra or Tadmor, and deciphered by Barthelemy and Swinton, may have grown up soon after Solomon, the founder of that city. In the Edessene Period, during which flourished Ephraem (died 378), Jacob Von Sarug, Isaac the Syrian, and Xenaïas of Mabug, all of whom Jacob of Edessa, at the middle of the seventh century, recognizes as classical writers, theological learning was zealously cultivated (cf. Assem. T. III. P. II. p. 994). The Maronites on the Orontes and upon Lebanon, originally disciples and followers of St. Maro (cf. Assem. I. 496 sq.; Pfeiffer, in his Auszuge, p. 166 sq.; Gieseler, Lehrbuch der Kirchengeschichte, Bd. I. p. 675; Rûhs, Handbuch der Geschichte des Mittelalters, p. 37) approximate to the ancient Syriac dialect; still more closely do the Nestorians (cf. Assem. T. III. P. II. p. 379), and the Thomas-Christians of India, who differ from the Nestorians only in name and place of residence (cf. Assem. a. a. O. pp. 413, 435. sq.; Pfeiffer, pp. 285, 484; Gieseler, Bd. I. pp. 417, 638), all of whom make use of it only as an ecclesiastical language; the two former speaking Arabic in common life, and the latter, the language

* A celebrated city and military post in Mesopotamia, generally written Nisibis.—TR.
 † Called, also, Seljuks, Seljouks, or Seljoukian Turks.—TR.

of Malabar. Different from this is the dialect of the so-called Johannes-Christians, Mandæans, or Zabians (who are not to be confounded with a Mohammedan sect of the same name, in Maraccii Coran. Sur. II. p. 33 sq.; Assem. T. III. P. II. pp. 509-515; Pfeiffer, p. 510 sq.; cf. Gieseler, Bd. I. p. 66; Neander, Allgemeine Geschichte der christlichen. Religion und Kirche, Bd. I. Abth. II. p. 427), whose religious books are written in a corrupted Syriac, and which appears, from the numerous Ghebric expressions which occur in them, to have been drawn up in the Persian Irak. By the Nabataean, according to Barhebræus (in Assem. T. I. p. 476) is to be understood the former language of the Syrian country-people. On the question, whether the Syrian is still a vernacular language, compare Niebuhr, Reisebeschr von Arabien, Bd. II. p. 352; Brown, Biblioth. der neuesten Reisebeschr. Thl. I. p. 489; Ferrières Sauvebœuf, Mémoires historiques, etc., T. II. p. 169; Volney, Voyage en Syrie, etc., T. I. p. 331; and Burekhardt, Travels in Syria, etc., pp. 22, 186.

2. Syriac literature, which extends over almost all branches of knowledge, and in a special manner over the department of Theology, and possesses valuable works upon Oriental and Ecclesiastical History, flourished principally in the period between the fourth and tenth centuries of the Christian era. The language itself, which gave proof of its versatility of expression by the translations of Aristotle and other Greek authors, and by its accurate representation of mathematical subjects, had found, at an earlier period, in its own country, zealous cultivators in the departments of Grammar and Lexicography.

As the most ancient grammarians, whose works have been lost, history records the names of Achudemen (died 575), Joseph Huzita (died 580), Jacob of Edessa (died 698), who labored to restore the purity of the ancient language, Jesudenah (at the beginning of the eighth century), John Stylita (about 830), John, son of Chamis, Bishop of Themanum (850), and Honain, the physician (died 876). The first accurate grammar, however, was written by John Bar Zugbi, a Nestorian monk, at the beginning of the thirteenth century; about which time, also, Joseph Bar Malcon seems to have composed his *Rete Punctorum*, and Barhebræus (died 1286) to have made known his grammatical works. At the beginning of the sixteenth century, the study of the Syriac language was transplanted to Europe. Theseus Ambrosius learned the Syriac language from Syrians at Rome, in 1514, and became, in 1529, teacher to Albert Widmanstadt, who subsequently pursued the study under Simeon, Bishop of the Syrians upon Lebanon. Through the labors of these men, and of Moses von Merdin, whom

Ignatius, Patriarch of Antioch, had sent, in 1552, to Julius III. at Rome, and whose instructions were enjoyed by Andreas Dumas (Masius), the publication of the New Testament was effected in 1555. At the close of the sixteenth century, the grammatical study of the Syriac language was much promoted at Rome itself, by the Maronites Amira and Abraham Ecchellensis, whose copious grammatical works had already been preceded by the attempts of Theseus Ambrosius, Widmanstadt, Tremellius, Dumas, and Waser. They were followed, about the middle of the seventeenth century, by Isaac Sciadrensis and Joshua Accurensis. From this period onwards, the Syriac language has been grammatically pursued in Germany; partly independently of other languages, most copiously by the two Michaelises and Hoffmann; partly in connection with the Chaldee, as by Ludov. de Dieu and Jahn; or with the other Semitic languages, as by Buxtorf, Hottinger, Schaaf, Vater, and others.

The earliest attempts at Syriac lexicography were also made in the ninth and tenth centuries, in Syria, by Honain Isa or Joshua of Maruz, and Gabriel, the son of Bochtiesu. More important, however, are the contemporary works of Isa Bar-Ali (about 885), of Ananiesu Bar-Saru (about 900), and the most serviceable work of this kind by Abulhasan, Isa Bar-Bahlul (about 963,) which is still extant. The lexicons of Dumas, de la Boderie, Schindler, Crines, Buxtorf, Trost, Hottinger, Gutbier, Nicolai, Schaaf, and Zanolini, which have appeared since the sixteenth century, are confined to the New Testament, with which the Syriac literature in 1555 made its appearance in Europe. Ferrarius, and Edm. Castell, on the other hand, availed themselves of the above-mentioned Syriac works relating to the same subject, and John David Michaelis enriched the labors of the latter by valuable remarks and additions. The valuable work of Lorschach, who compared all the Syriac works which had then been printed, besides a number of manuscripts, and collected the words and significations wanting in Syriac lexicons, still remains uncompleted. More recently, copious works have been promised by Bernstein and Quatremere, philologists of great merit in the department of Oriental literature. Glossaries are contained in the Chrestomathies of Michaelis, Kirsch, Tychsen, Grimm, Hahn, and Sieffert.

REM.—Eusebius (Hist. Eccl. I. 13) cites the letter of Abgarus to Jesus, and the answer to it, as among the most ancient Syriac writings (cf. Assem. I. 554; III. P. II. p. 8; Gieseler, Bd. I. p. 74); and,

in like manner, John is said to have written his Gospel in the Syriac language. But the most ancient Syriac work of undoubted authenticity, is perhaps the translation of the New Testament,* which must have existed as early as the second century (cf. Hug, *Einleitung in die Schriften des N. T.*, Thl. I. p. 348; Gieseler, Bd. I. p. 123). That the Syrians considered their language to be richer than the Arabic is attested by Asseman (III. P. I. p. 326 sq.); and its capacity for rendering Greek authors may be judged from Barhebræus (Chron. p. 231. ed. Bruns), compared with Aristotle (Top. I. cap. 4). Abulpharagius, in his *Historia Dynast.*, ed. Pocock, p. 147, mentions Theophilus of Edessa as the author of a successful translation of two books of the Iliad (cf. Assem. I. p. 521). In addition to the larger work of Asseman (*Assemani Bibliotheca Orientalis Clementino-Vaticana, Romæ, 1729.*) 3 vols. fol., and the abridgment of it by Pfeiffer, Erlangen, 1776, we possess a brief history of Syriac literature by Hoffmann, in Bertholdt's *kritischem Journal der neuesten theologischen Literatur*, Thl. XIV., pp. 225-291.

I. GRAMMARS.

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* Hug, in his Introduction to the New Testament, says that the Translation of the New Testament was appended to that of the Old Testament, and that both were included under the same name, *Peshito*.—TR.

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SYRIAC GRAMMAR.

PART FIRST.

ELEMENTS OF THE LANGUAGE.

TABLE OF CONSONANTS.

Order.	NAME.	Initial.	Medial.	Final.		SOUND.	Numerical value.
				Connected.	Unconnected.		
1	Olaph	ܐ	ܐ	ܐ	ܐ	<i>Spiritus lenis.</i>	1
2	Beth	ܒ	ܒ	ܒ	ܒ	B, Bh, V.	2
3	Gomal	ܓ	ܓ	ܓ	ܓ	G.	3
4	Dolath	ܕ	ܕ	ܕ	ܕ	D, Dh (<i>th</i> in this).	4
5	He	ܗ	ܗ	ܗ	ܗ	H.	5
6	Vau	ܘ	ܘ	ܘ	ܘ	W or V.	6
7	Zain	ܙ	ܙ	ܙ	ܙ	Z, ζ Gr., ζ Fr.	7
8	Cheth	ܚ	ܚ	ܚ	ܚ	Ch, or Hh.	8
9	Teth	ܛ	ܛ	ܛ	ܛ	T.	9
10	Jud	ܝ	ܝ	ܝ	ܝ	Y.	10
11	Coph	ܟ	ܟ	ܟ	ܟ	K, Ch.	20
12	Lomad	ܠ	ܠ	ܠ	ܠ	L.	30
13	Mim	ܡ	ܡ	ܡ	ܡ	M.	40
14	Nun	ܢ	ܢ	ܢ	ܢ	N.	50
15	Semcath	ܣ	ܣ	ܣ	ܣ	S.	60
16	Ee	ܥ	ܥ	ܥ	ܥ	\aleph Hebrew.	70
17	Phe	ܦ	ܦ	ܦ	ܦ	P, Ph, F.	80
18	Tsode	ܨ	ܨ	ܨ	ܨ	Ts.	90
19	Koph	ܩ	ܩ	ܩ	ܩ	K guttural, Q.	100
20	Rish	ܩ	ܩ	ܩ	ܩ	R.	200
21	Shin	ܩ	ܩ	ܩ	ܩ	Sh.	300
22	Thau	ܩ	ܩ	ܩ	ܩ	Th. T. Θ Greek.	400

CHAPTER I.

WRITTEN CHARACTERS AND THEIR USE.

§ 1. *Consonants.*

The Syriac, or West Aramæan Language, has an alphabet consisting, like that of the Hebrew and Chaldee, of twenty-two consonants. In common with the Arabic, it connects together the several letters of a word by horizontal lines at the bottom; from which arises a fourfold form, though essentially the same, according as a letter is initial, medial, or final, or is connected or unconnected with the preceding letter, as exhibited in the table on the preceding page.

REM. 1.—The character exhibited in the preceding alphabet, is called *Peshito*, *i. e.* the simple. It is employed by the Maronites and Jacobites, and is said to have been invented by Jacob of Edessa in the seventh century. Besides this, Amira mentions the *Estrangelo*, not from *στρογγυλος*, *round*, (see Asseman Biblioth. Orient. T. III. P. II. p. 378.) which, according to Michaelis Gram. Syr., p. 15, means the *Gospel character* (*scriptura evangelii*). It was the basis of the Nestorian smaller character, to which the so-called *double* alphabet, used for inscriptions and titles of books, bears a strong resemblance. There is also the *Palmyrene* alphabet, found in inscriptions on the ruins of Palmyra or Tadmor, and the *Mandæan* or *Nabatæan* alphabet. The latter, in consequence of the amalgamation of the gutturals \beth with Δ , and σ with ω , consists of only twenty consonants. It is written in a continuous line, with four different forms of each letter, viz., the simple consonant, and the consonant with the vowels *a*, *i*, or *u*.

REM. 2.—The letters \beth , γ , σ , α , ι , ξ , ζ , Δ , connect only with the preceding letter. After one of these letters, therefore, γ , ζ , δ , Δ , stand unconnected; and also, with the exception of ζ , always at the beginning of a word. The final letters are γ , ω , ω , ζ , ω . \beth before Δ is written ω ; and after it ψ or χ . Double Δ , at the end of a word takes the form of ω . The letter G, in words adopted from

other languages, is written ܘ . Several consonants, where they terminate a word, are slightly inflected upward; e.g. ܐ , ܘ , ܝ , etc.

REM. 3.—The gutturals express the several gradations of guttural sounds from the weakest to the strongest. ܐ and ܐ may be compared with the *Spiritus lenis* and *Spiritus asper* of the Greek language (§ 12. 5. b). Deeper guttural sounds are ܚ (= the German ch) and ܚ which the Greeks express, sometimes by the *Spiritus asper*, and sometimes by γ . The sound of ܚ is formed in the fore-part of the mouth; that of ܚ farther back towards the throat. ܥ = ܥ sometimes stands for ζ at the end of Greek words, and is pronounced, according to Amira, p. 9, *sc* before *e* and *i*. The aspirated consonants ܥܐ , ܥܐ are, in some MSS., marked as such with a red point placed over them; the removal of the aspiration is indicated by the same sign beneath them (§ 5).

REM. 4.—The division of consonants, with reference to the organs of speech, is the same as in Hebrew. But the gutturals ܘܐܐ occasion less difficulty than in Hebrew, as the *Sheva* and *Daghesh forte* are wanting in Syriac. Of the gutturals, in connection with ܐ and ܐ , it is to be remarked; a) that ܐ between two vowels has the sound of *y*; e.g. ܟܘܝܝܡܐ *ko-yem*; b) that ܐ quiesces in $\overset{\circ}{\text{—}}$ and $\overset{\wedge}{\text{—}}$ (= *o* and *u*), and after $\overset{\vee}{\text{—}}$ and $\overset{\wedge}{\text{—}}$ (= *a* and *e*), forms the diphthongs *au* and *eu*; c) that initial ܐ with $\overset{x}{\text{—}}$ = *i*, and even when ܐ is prefixed, it is pronounced *i*; e. g. ܝܘܕܝܐ *Ihudho*; d) that initial ܐ (§ 8. b) before ܐ is pronounced like ܐ ; e. g. ܝܘܕܝܐ *ehadh*.

REM. 5.—The letters of the Alphabet suffice for designating the numerals as far as 400 (Vid. Table of Consonants, Amira, p.12. sq). In compound numbers, the larger stand first; e. g. ܘܘܠܐ 441. From 500—900, the tens of 50—90 are denoted by a dot over the letter; e.g. ܘܘܠܐ 600, ܘܘܠܐ 800. Thousands are designated by ܘܘܠܐ placed under the units, ten thousand by ܘܘܠܐ , ten thousand thousand by ܘܘܠܐ . The numbers 20 and 50 are also expressed by double ܘܘܠܐ and ܘܘܠܐ , the final letters falling away where units are added. Fractional numbers are designated by a small line drawn obliquely downward, from left to right, over the letter which expresses the denominator of the fraction; e.g. ܘܘܠܐ = $\frac{1}{2}$, ܘܘܠܐ = $\frac{1}{3}$ &c.

REM. 1.—The names are derived from the form of the organ used in pronouncing the vowel. The Greek forms from which they are derived are easily recognized. $\overset{\wedge}{\text{—}}$ also occurs without $\mathfrak{a} = u$ in וֹ and וֹ . (For וֹ , Luke xvii. 29, stands more correctly וֹ Psalm xi. 6). The first three vowel-signs may also be written beneath the consonants.

REM. 2.—As to pronunciation, $\overset{\vee}{\text{—}}$ seems to have denoted a and ae , though $\overset{\circ}{\text{—}}$ was sometimes sounded by the Nestorians like a (V. Asseman T. III. P. II. p. 379). In foreign words it quiesces in \mathfrak{a} . In $\overset{\wedge}{\text{—}}$ are contained both the German \ddot{o} and \ddot{u} .

REM. 3.—As to quantity it may be assumed with some certainty that $\overset{\circ}{\text{—}}$ is always long, and $\overset{\vee}{\text{—}}$ always short; according to others, $\overset{\wedge}{\text{—}}$ with \mathfrak{a} , $\overset{\circ}{\text{—}}$ and $\overset{\wedge}{\text{—}}$ with \mathfrak{a} are long; $\overset{\vee}{\text{—}}$ is short, except in foreign words. Amira, on the other hand, maintains that $\overset{\vee}{\text{—}} = \check{a}$, $\overset{\circ}{\text{—}} = \bar{o}$, and the others, even $\overset{\wedge}{\text{—}}$ with \mathfrak{a} , are common. Some grammarians also denote the quantity of the vowels by different signs, thus;—

LONG.	SHORT.	
$\overset{\wedge}{\text{—}}$ $\overset{\wedge}{\text{—}}$	$\overset{\vee}{\text{—}}$ $\overset{\vee}{\text{—}}$	Revotzo.
$\overset{\circ}{\text{—}}$	$\overset{\circ}{\text{—}}$	Chevotzo.
$\overset{\circ}{\text{—}}$ $\overset{\circ}{\text{—}}$	$\overset{\circ}{\text{—}}$	Eztotzo.

REM. 4.—The diphthongs are formed with \mathfrak{a} and \mathfrak{b} . With Vau; a) with $\overset{\vee}{\text{—}}$ preceding at the beginning or middle of a word, au ; e. g. וֹ ; b) with $\overset{\wedge}{\text{—}}$ preceding, oi nearly (the German eu); e. g. וֹ ; c) in the middle of a word, after $\overset{\wedge}{\text{—}}$, iu ; e. g. וֹ ; d) Vau doubled, the first with $\overset{\wedge}{\text{—}}$, ou (according to Amira u). With Yud (besides the combinations b and c above); a) with \mathfrak{a} preceding $\overset{\vee}{\text{—}}$, ai ; e. g. וֹ ; b) with $\overset{\circ}{\text{—}}$ in the middle and at the end of a word, oi ; e. g. וֹ .

§4. *Diacritical Points which supply the place of Vowels.*

These were employed earlier than were the vowels, and

REM.—Some consider Kushoi to be Dagghesh forte, which is denied by Amira and Gabriel Sionita. Lud. de Dieu, p. 25 sq., places it; a) at the beginning of words, except where **ح** precede, or where the preceding word ends in **ا**, **و**, **ي**, in which case Rukok is retained; e. g. **لَلْقَصَبِ**, **لَلْقَصَبِ**; b) in the middle, after a quiescent letter; e. g. **فَلَحَصَ**; c) after diphthongs; e. g. **كَمَا**; **فَوَئِزًا**, with the exception of **أَسْرًا** as. Rukok, on the contrary, occurs, besides the cases noted under a above; a) when one of the aspirates ends a syllable, but is in the same case hardened by a preceding vacant consonant; e. g. **أَلْصَبْرَ**; b) when, according to Hebrew analogy, they follow a movable Sheva; e. g. **ضَهْزَهْ**; c) after an open syllable; e. g. **أَيَّ**. So too these consonants are not pronounced as aspirates in Pa. and Ethpa. of Verbs **فَه**, when the **ا** preceding them has fallen away; e. g. **لَاظَفَ** from **بَطَلَا**; and in verbs with the middle radical doubled, where, in Hebrew, Dagghesh forte stands. Furthermore, here belong the letters in which one having fallen away before them, is to be compensated for, in the future and infinitive of verbs **فَد**, or in general where Dagghesh forte euphonic stands in Hebrew. These points do not occur in printed works.

§ 6. Ribui (رَبُوءٌ).

1. To distinguish the plural of nouns and verbs from the singular written with the same consonants, the Syriac makes use of *Ribui*, i. e. two points placed horizontally over the word. This sign is still retained, like the vowels, in printed books. Thus, by means of these points **مَلِكًا** is read **مَلِكًا** *the kings*, and distinguished from **مَلِكًا** *the king*. This sign is also used in the 3 plur. fem. pret. of Verbs 3 rad. Olaph in all the conjugations except Peal (§ 32), to distinguish it from 3 sing. masc.; e. g. **أَلْبَسَتْ** *they have praised themselves*, from **أَلْبَسَ** *he has praised himself*. In like manner Ribui strengthens the distinction between the 3 plur. pret. masc. and fem., where the formatives **و** and **ا** at the end sometimes fall away from the 3 sing. masc.; e. g. **مَلِكًا** = **مَلِكًا**, **مَلِكًا**. The plurals, which are easily recognized, re-

main without this designation, though it is not omitted in plural forms with suffixes. In numerals the usage is arbitrary. Some mark with this sign only the feminines, and the forms with suffixes; e. g. ١٢^{x} , ١٢^{x} .

REM.—Amira, p. 48, omits Ribui, when the plural form ١٢^{x} (§ 44) has the signification ١٢^{x} or ١٢^{x} , i. e. *they are*, but adopts the above-mentioned use in numerals, and uses it also with prepositions joined with plural suffixes (§ 16. c).

2. Ribui also serves to denote collectives; e. g. ١٢^{x} *a beeve*, ١٢^{x} *a herd of beeves*.

REM.—When Ribui stands over ١ (with the exception of the 1 sing. pret. and fut., and the participles Act. Pe., according to § 4. REM.), it coincides with a diacritical point representing ١ , one of the points is omitted. When three points come together, one of them represents Kushoi.

§ 7. *Mehagyono and Marhetono.*

(١٢^{x} — ١٢^{x}).

When an accumulation of consonants without vowels, occurs, and the Syrians wish to indicate that a monosyllabic word is to be pronounced as a dissyllable, or a dissyllabic word as a trisyllable, and so on, they place a line under the consonant to which a vowel (usually ١ more rarely ١) is to be supplied; e. g. ١٢^{x} . This line is called *Mehagyono*, and denotes a removal of this accumulation in utterance (Diaeresis). If, on the contrary, the voice is to hurry over these same consonants, a line is drawn above them, which is called *Marhetono*; e. g. ١٢^{x} .

REM. 1.—Some Grammarians place Mehagyono only before ١٢^{x} and before ١٢^{x} in ١٢^{x} . Amira, p. 41. sq., compares the two with *Diaeresis* and *Synæresis*, which may have been transferred from prosody into prose. (Vd. Chrestom. Syr. ed. Hahn et Sieffert, Lips. 1825. p. 11).

REM. 2.—Sometimes a line is found over consonants; a) in numerals, e. g. ١٢^{x} 12; b) in abbreviations; e. g. ١٢^{x} for ١٢^{x} ; c) over the particle of exclamation ١ , to distinguish it from ١ .

§ 8. *Linea Occultans.*

This line placed under consonants denotes; *a*) that the letter under which it stands is not pronounced; e. g. ܠܚܝܢ (§ 12. 1); *b*) that ܕ at the beginning of a word, followed by ܐ is to be pronounced weaker, and like ܠ ; e.g. ܕܐܘܪܝܢ (vid. § 1. Rem. 4); *c*) that the letter quiesces, viz., in the imper. of the pass. Ethpeel and Ethpaal; e. g. ܘܘܪܝܢ , pronounced *ethkall*, and imp. from ܘܪܝܢ ; which with the transposition of the first two radicals is ܘܪܝܢ (comp. § 12. 1).

REM.—Some have extended this also to the imperatives Ethtaphal and Eshtaphal; but in the latter especially, it appears to be merely a diacritical designation of the imperat. As such it may in general be regarded as coming under *b* and *c* above.

§ 9. *Tone.*

1. The tone stands regularly upon the penultimate syllable, when the ultimate does not terminate in a movable consonant; e. g. ܡܠܚܘܢ , *Mälco. lig. in an open*

REM.—In an accumulation of consonants, where by Mehagyono (§ 7) the penultimate syllable becomes the antepenultimate, the tone remains upon the stem-syllable.

It is more difficult to determine whether words, which, according to Amira, p. 462, have ܐ in the penultimate, follow the same rule; e. g. ܐܚܘܢܐ , and should be pronounced *áchuno* or *achúno*.

2. The tone is on the ultimate, when it ends in a movable consonant; e. g. ܐܘܪܝܢ ; so too with ܐ and ܐ final, if they have arisen from ܠܐ and ܐܐ ; e. g. ܘܘܪܝܢ from ܘܪܝܢ . vid. Amira, pp. 467—469.

§ 10. *Signs of Interpunction.*

The Syrians, who do not possess the Hebrew system of accents, divide their periods, (according to Amira, p. 475,) into

protasis and apodosis, which again are subdivided into smaller parts, and include the more precise designation of subject and predicate. In this respect they designate; *a*) the separate members of the protasis with (:); *b*) the close of the protasis with (∴), which is also the sign of interrogation; *c*) the separate members of the apodosis with (∴), which also marks longer interrogations; and *d*) the close of a period is marked by a point, which as it also occurs in the middle of a period, some consider to be the smallest mark of interpunction, and (∴) or (∴∴) the largest point.

REM.—Amira, p. 479, mentions a point standing over a word which indicates a question, address, admiration, praise, command, and the like.

CHAPTER II.

PECULIARITIES AND CHANGES OF THE LETTERS.

§ 11. *General View.*

As the changes in the different parts of speech are effected partly by consonants and partly by vowels, this chapter is naturally divided into two parts. In the first place, those changes which take place uniformly, in accordance with fixed laws, in pronouns, verbs, and nouns, must be accurately distinguished from those which occur only in individual forms. Though the former class of changes will be here principally treated, yet in order to afford a proper connection between them, that which occurs universally will be first treated of, and that which takes place in special and individual cases will be appended, either independently or in remarks.

§ 12. *Changes of the Consonants.*

Of those changes in the radical consonants which Hebrew grammarians classify as Assimilation, Transposition, Falling

away, Exchange, and Addition, the first only is wanting in Syriac. And this want is only in form, for in point of fact this feature exists in those cases where a letter is dropped in pronunciation by the occurrence of Linea occultans (§ 8. comp. Gesenius, Lehrgebaude, p. 132). Here should be noticed the following—

1. Consonants are dropped in pronunciation, by the occurrence of Linea occultans, as follows: A) *In General*; a) in nouns whose middle radical is doubled; e. g. **مَيْنَا** *mano*; b) **د** without a vowel before **ل**; e. g. **دَلِيْل**; c) **ت** in suffixes of the 3 masc. sing. **تَا**, **تَاو**, **تَاو**, **تَاو** of the verb, and **تَاو** of the noun plural (v. Table to § 16); or when Linea occultans has arisen from the Greek *Spiritus asper*; e. g. **تَاو** *τρωμη*; d) **و** in derivatives of verbs **و** and **و**, as **و** from **و**: B) *In particular* is this the case; a) with **ا** initial in **اِيْنِي**, **اِيْنِي**, **اِيْنِي**, and in the pronoun **اِيْنِي** in connection with the participle, **اِيْنِي**; b) with **ت**, particularly in the following cases; a) in the pronouns **تَا** and **تَا**, with the throwing back of the vowel upon the preceding vacant consonant; e. g. **تَا** **كَلَا**; or with the falling away of the letter with the preceding vowel; e. g. **تَا** **صَا** pronounced *k^e sheu*; in which case, however, before **تَا**, **—** passes into **—**; e. g. **تَا** **اِيْنِي** for **اِيْنِي**; β) in **تَا** (v. § 38) when it is an auxiliary verb; e. g. **تَا** **صَا** *he had killed*; γ) in **تَا** for **تَا** *to give*; c) with **و** in **اِيْنِي** *to go away*, when it should have a vowel which falls back upon the **ا**; e. g. **اِيْنِي** for **اِيْنِي** (v. § 28); d) with **د** in the pronouns **اِيْنِي** masc. and **اِيْنِي** fem., and their plurals **اِيْنِي** masc. **اِيْنِي** fem., and in some other words; e. g. **اِيْنِي**; and finally; e) with **د** in **اِيْنِي** *daughter*; (v. § 8).

REM.—Linea occultans is retained under **ا** in nouns derived from those adduced under *a*; e. g. **اِيْنِي**, **اِيْنِي**, **اِيْنِي**, and many

others. It also occurs in אָנִי , וְאֵת , and וְאֵל when they are used for the logical copula or substantive verb (comp. § 16. I., § 54. A. 3. *a* and *c*). In these pronouns, even when they stand pleonastically (§ 55. A), the logical copula is fundamentally involved, as is confirmed by the pleonastic use of וְאֵת (§ 68. A), which verb loses *Linea occultans* only when it is used absolutely in the sense of *to be, to become, to come to pass*; As to further inflection of וְאֵת compare § 29. 1. *Rem.*

2. *Transposed* is ל before sibilants in *Ethpe.*, *Ethpa.*, and *Eshpa.*; e. g. אֶלְהִיָּם from אֱלֹהִים , אֶלְהֵם from אֱלֵהֶם .

REM.— ל is changed into לֵ after ז , into זֵ after י ; e. g. אֶלְהֵם for אֶלְהִיָּם , אֶלְהֵם for אֶלְהִיָּם . There is no transposition when ל is doubled in *Ethpe.* of Verbs לָלַד and לָלַם ; e. g. לָלַדְתָּ (v. § 31. 2). ל as middle radical is sometimes transposed; e. g. אֶלְהֵם from אֱלֹהִים . Also ז in the imperat. from זִלְזֵל (v. § 8).

3. *Dropped* are; a) ל with *Linea occultans*; e. g. אֶלְהֵם for אֶלְהִיָּם and as first radical in the 1 sing. fut. Pe. infin. and part. Pa. of Verbs לָלַד (§ 28. 1); e. g. אֶלְהֵם for אֶלְהִיָּם ; and in אֶלְהֵם for אֶלְהִיָּם ; b) ב and ד as first radical, and ה as middle radical in Verbs בָּדַד (§ 29. 2), בָּדַד (§ 33. 1), and בָּדַד (§ 31. 1); e. g. בָּדַד from בָּדַד . Here belong such nouns as בָּדַד for בָּדַד . The same is true also in respect to the middle radical of Verbs בָּדַד (§ 34. 1), and the nouns derived therefrom; c) one of two ל without a vowel standing between them; e. g. אֶלְהֵם for אֶלְהִיָּם . Also when three ל stand together in the fut. pass.; e. g. אֶלְהֵם for אֶלְהִיָּם . Finally ל falls away at the end of the fem. endings לָהּ and לָהֶּן ; e. g. לָהֶּן for לָהֶּן .

4.—*Exchanged* are; a) the gutturals א and ח before א ; e. g. אֶלְהֵם for אֶלְהִיָּם ; b) in transferring Hebrew words into Syriac, א passes into א , ב into ב , ג into ג , sometimes ד into ד and ה into ה ; also ו of verbs וָרַח into א ; e. g. וָרַח = וָרַח *Liquids*.

$\text{זָבַל} = \text{זָבַב}$; $\text{זָבַל} = \text{זָבַב}$; $\text{זָבַל} = \text{זָבַב}$; $\text{זָבַל} = \text{זָבַב}$;
 $\text{זָבַל} = \text{זָבַב}$; c) ז , when transposed with sibilants, in the
 passive, goes over into ז and ז , according to Rem. 2. above;
 d) ז with ז in the construct state fem., and before suffixes
 (§§ 45, 46); and in the *Ethpe.* and *Ethpa.* of verbs זָבַל (§ 28.
 1 Rem. ; e. g. זָבַלְתִּי for זָבַלְתִּי .

REM.—This last has been also applied to nouns derived from זָבַל
 Verbs ; e.g. זָבַל from זָבַל . In many cases this usage is doubt-
 ful ; e. g. זָבַל which may be derived from זָבַל or זָבַל . Hence
 the form זָבַל is found. The derivatives from Aphel do not belong
 here ; e. g. זָבַל from זָבַל .

5.—Added are ; a) sometimes ז at the beginning, before a
 vacant consonant ; e. g. זָבַל for זָבַל ; זָבַל for זָבַל ;
 also in Greek words beginning with Σ ; e. g. זָבַל =
 $\sigma\alpha\delta\iota\sigma$; b) ז to denote the *Spiritus asper* in Greek words ;
 e. g. זָבַל $\rho\omega\mu\alpha\iota\sigma$ (§ 12. 1. A. c) ; even in compound
 words in the later Syriac ; e. g. זָבַל $\sigma\upsilon\sigma\theta\delta\sigma$; and in
 cases where ז does not represent *Spiritus asper* ; e. g.
 זָבַל $\Pi\epsilon\tau\rho\sigma$; c) ז is added where it supplies the place
 of Dagghesh forte with Linea occultans ; e. g. זָבַל = זָבַל ;
 זָבַל = זָבַל .

§ 13. Quiescent Letters.

The vowel-letters ז , ז , ז , and, according to some,
 ז also, quiesce in the preceding vowel.

REM.—Here belongs only ז ; for ז of the suf. 3 sing. fem.
 = ז of the Hebrew.

The following letters quiesce :

1. ז final in ז and ז ; e. g. זָבַל , זָבַל ; ז medial in ז
 and ז ; e.g. זָבַל , זָבַל ; and if it have a vowel, this
 falls back upon the preceding vacant consonant ; e. g.
 זָבַל for זָבַל . And so in words transferred from the
 Hebrew ; e. g. זָבַל = זָבַב .

REM.— ʾ quiesces in $\bar{\text{—}}$ in ܟܘܠܐ , ܟܘܠܐ , ܟܘܠܐ and ܟܘܠܐ . In Greek words ι and $\alpha\iota$ are represented by ܐ , $\alpha\iota$ sometimes by ܐܐ ; e.g. ܟܘܠܐܐܐ $\kappa\iota\beta\omega\tau\omicron\varsigma$; ܟܘܠܐܐܐ $\kappa\alpha\iota\pi\omicron\varsigma$. In the later Syriac ʾ stands for α and ε .

2. ܐ quiesces in $\hat{\text{—}}$; e.g. ܟܘܠܐ , and sometimes ܐܐ ; e.g. ܟܘܠܐܐ (§ 3. Rem. 4).

REM.— In Greek words ܐ quiesces in $\overset{\circ}{\text{—}}$, in the termination $\text{ܐܐ} = \text{ος}$; e.g. $\text{ܟܘܠܐܐܐ} = \text{Φιλιππος}$. ܐܐ is also used for $\alpha\iota\varsigma$; e.g. $\text{ܟܘܠܐܐܐ} = \text{ἀρχαίς}$. In the later language we find also ܟܘܠܐܐܐ = 'Αθηναίς; ܟܘܠܐܐܐ = ἀρχαίς.

3. ܐ , medial and final, quiesces, in $\bar{\text{—}}$ and $\bar{\text{—}}$; e.g. ܟܘܠܐܐ , ܟܘܠܐܐ . ܐ initial usually quiesces in $\bar{\text{—}}$; e.g. ܟܘܠܐܐ , and $\bar{\text{—}}$ falls back upon the preceding vowelless prefix; e.g. ܟܘܠܐܐ for ܟܘܠܐܐ . Also between two consonants ܐ quiesces in $\bar{\text{—}}$; e.g. ܟܘܠܐܐ for ܟܘܠܐܐ .

§ 14. *Vowel-Letters which are not sounded (Otiant).*

In the following cases ܐ , ܐ , ܐ , are not sounded;

1. ʾ in the pronouns 2 plur.masc. and fem. ܟܘܠܐܐܐ , ܟܘܠܐܐܐ conjoined with the participle to denote the present tense, e.g. ܟܘܠܐܐܐܐܐ pronounced *kotelitun*, in which case the ܐ of the participle is not sounded.

2. ܐ and ܐ at the end of words; a) in verbal endings without any vowel preceding (2 pret. sing. fem.; 3 plur. masc. and fem.; imperat. sing. fem. and plur. masc.; and 2 fut. sing. fem.); e.g. ܟܘܠܐܐܐ , ܟܘܠܐܐܐ ; b) in the suffixes ܐ , ܐ , ܐ , ܐ , where ܐ is sounded only when followed by ܐܐ ; e.g. ܟܘܠܐܐܐܐ pronounced *bekyu*; c) in ܟܘܠܐܐܐ *yesterday*, ܟܘܠܐܐܐ *rest*, and the like, which form ܐܐ in the emphatic state (§ 46. 1).

§ 15. *Changes in the Vowels.*

Although to a less extent than in Hebrew, the vowels in Syriac, undergo various changes and modifications in respect to formation and derivation, still they are *exchanged, transposed, dropped* or *added*.

1. They are *exchanged* partly in accordance with the genius of the language, and partly in transferring Hebrew and Chaldee words. The genius of the language requires the following exchanges of vowels; a) in the preformatives of the fut. and infin. Pe. in simple syllables, in Verbs פִּי, פִּי, (פִּי § 32), פִּי passes over into פִּי; e. g. פִּי, פִּי; but before gutturals and פִּי at the end of words, into —; e. g. פִּי for פִּי; b) in the feminine with פִּי, פִּי, in the construct state, passes over into פִּי; e. g. פִּי construct state פִּי (§ 45. 2). In transferring words from the Hebrew and Chaldee, the following vowel changes may be noted; a) for —the Syriac prefers פִּי; e. g. פִּי = פִּי; פִּי = פִּי; b) פִּי is exchanged in proper names mostly with פִּי; e. g. פִּי = פִּי; — with פִּי; e. g. פִּי = פִּי; c) פִּי with פִּי; e. g. פִּי = פִּי; or with פִּי; e. g. פִּי = (Chald. פִּי).

2. Vowels are *transposed*; A) *in general*; a) פִּי in the imperat. plur. masc. Pe. when a suffix is added; e. g. פִּי, with suffix פִּי; b) concerning the falling back of the vowel over פִּי, פִּי, or פִּי, upon prefixes, compare § 13. 1. 3; § 52. 1; § 53.1. Rem.; B) *in Particular*; a) in פִּי, whenever פִּי is vacant, the vowel of the פִּי falls back upon it; e. g. פִּי for פִּי (§12.1); b) in some nouns of the form פִּי, when a syllable is appended and in the emphatic state פִּי (§ 45. 3; § 48. A. Decl. IV); of the form פִּי, emphatic state פִּי; c) in פִּי and פִּי with פִּי prefixed, פִּי is placed before פִּי when פִּי and פִּי retain their פִּי; e. g. פִּי. In פִּי when it enters into

composition, $\overset{\cdot}{\text{—}}$ moves forward upon r ; e. g. $\text{דָּרְכָא דְּרַכְּוּ}$.

3. The vowel of a final mixed syllable is *dropped*, when an entire syllable is added at the end, especially when the last radical begins the new syllable; e. g. in the verb

מָלַח masc. מָלַחָה fem.; in the nouns מַלְחָה , מַלְחָה .

REM.—This vowel remains unchanged; a) when merely a formative letter, without a vowel, is added; e. g. מָלַח from מָלַח ; b) when a syllable is added, if the stem-syllable remain a mixed one; e. g.

מָלַחָה from מָלַח ; and moreover; c) when the stem-syllable becomes a simple one, in the following cases; a) in the second form of the 3 fem. plur. pret. and 2 fem. plur. imperat.; β) where in Hebrew

Daghesch forte stands; e. g. מָלַח emphatic state מָלַחָה (עֲמִיר , עֲמִיר);

γ) in words of Declension I. masc. (comp. § 48. A). In מָלַח emphatic state מָלַחָה ; מָלַחָה emphatic state מָלַחָה , the original vowel only reappears (comp. 48. A. Decl. IV).

4. Vowels are *added*; a) with א , ב , and ג , at the beginning of words; א and ג usually take $\overset{\cdot}{\text{—}}$ and $\overset{\cdot}{\text{—}}$; e. g. אָבָה

(imp.), גָּבָה : but ב usually takes $\overset{\cdot}{\text{—}}$; e. g. בָּבָה ; b) of two

vacant consonants at the beginning of a word, the first takes $\overset{\cdot}{\text{—}}$; e. g. בָּבָה for בָּבָה ; so also when two vacant

consonants in the middle of a word follow $\overset{\cdot}{\text{—}}$; e. g. בָּבָה for בָּבָה ; or when in Hebrew, the first has Daghesch

forte; e. g. בָּבָה for בָּבָה from בָּבָה ; or finally when three vacant consonants would come together in the middle

of a word; e. g. בָּבָה for בָּבָה . This assumed vowel is sometimes $\overset{\cdot}{\text{—}}$; e. g. בָּבָה (pret. Pe.) from בָּבָה ; or $\overset{\cdot}{\text{—}}$

before ב , (v. § 13. 3), excepting in the emphatic state of the participle fem. pass. of Verbs ב in Pa., Aph., and

Eshta., where $\overset{\cdot}{\text{—}}$ is added to distinguish it from the active participle (comp. § 48. B. Decl. IV. Rem.). Finally $\overset{\cdot}{\text{—}}$ is assumed in the emphatic state sing. of some words; e. g.

בָּבָה from בָּבָה for בָּבָה ; c) a vowel is assumed with $\overset{\cdot}{\text{—}}$ between two vacant consonants: this vowel is $\overset{\cdot}{\text{—}}$

when it stands at the beginning of a mixed syllable; e. g.

نَبَّهْ لَوْهٌ; but — when it stands in a simple syllable; e. g. نَبَّهْ لَوْهٌ. *d*) The assumption of a vowel is arbitrary, when there are two vacant consonants, of which the first can be attached to the preceding, and the second to the following syllable; e. g. نَبَّهْ لَوْهٌ and نَبَّهْ لَوْهٌ; if the second consonant be ل, — must be assumed, for د, ه and ل cannot stand without a vowel between two consonants.

PART SECOND.

ETYMOLOGY, OR, PARTS OF SPEECH.

CHAPTER I.

PRONOUNS.

§ 16. *Personal and Possessive Pronouns.*

The Personal Pronouns are divided into two classes: *Separate Pronouns*, which stand as separate words, and mark the nominative case; and *Suffixes*, consisting of syllables formed from the separate pronouns, which are appended to other parts of speech; appended to Verbs, they mark the accusative; appended to nouns, the possessive pronoun, or the relation of the genitive; and, with prepositions, they form the remaining cases.

TABLE OF PRONOUNS AND SUFFIXES.

	SEPARATE.	SUFFIXED TO VERBS.			SUFFIXED TO NOUNS.	
		a.	b.	c.	IN SING.	IN PLURAL.
Sing.						
1 c.	أنا	1. أنا 2. أنت	أنا	أنا	أنا	أنا
2 m.	أنت	أنت	أنت	*	أنت	أنت
2 f.	أنت	أنت	أنت	أنت	أنت	أنت
3 m.	هو	هو { هو هو	هو	هو	هو	هو
	هو		هو	هو	هو	هو
3 f.	هي	هي { هي هي	هي	*	هي	هي
	هي		هي	هي	هي	هي
Plur.						
1 c.	نحن	نحن	نحن	نحن	نحن	نحن
2 m.	أنتم	أنتم	*	أنتم	أنتم	أنتم
2 f.	أنتم	أنتم	*	أنتم	أنتم	أنتم
3 m.	هم	SEPARATE FROM THE VERB.			هم	هم
	هم	هم			هم	هم
3 f.	هن	هن			هن	هن
	هن	هن			هن	هن

REMARKS AND EXPLANATIONS CONCERNING THE TABLE.

I. *The Personal Pronoun.*

The second and third persons have two genders, while the first person is of the common gender. The fem. of the 2 sing., is denoted by א appended to the masc. In the 3 sing. את masc. and את fem., are used rather in a demonstrative sense, while את masc. and את fem., are used in connection with adjectives and participles rather to designate the present tense. And so in the plur., the first forms given above are used rather substantively as nominatives, and the second as accusatives (comp. § 36). Concerning *Linea occultans* under א and את of the 1 and 3 sing., see § 12.1.

II. *Suffix Pronouns.*

A. SUFFIXES OF THE VERB.

In the suffixes, or abbreviated forms of the separate pronouns, an ancient obsolete form whose characteristic was not ל but א , lies at the basis of the 2 sing. and plur. (comp. Gesen. Lehrgeb. 203).

Of the suffixes to verbs, given in the Table, those marked *a*, fall into two classes; the first of which are attached to consonants (with the exception of א) in the forms of the regular verb; and the second mainly to the same forms of Verbs א , and in part to the imperat. and fut. of the regular verb. The forms placed between 1 and 2, are common to both.

The suffixes marked *b* are appended to forms with א and א , which then quiesce in א and א . Where this form is wanting under *b* it is comprehended under *a*. Finally the suffixes under *c* are attached to the forms with א , and also to the 2 sing. masc. and 3 plur. fem. pret. The forms wanting under *c* are comprised under *a*. On their mode of union, comp. §§ 36, and 37, and the accompanying Tables.

B. SUFFIXES OF NOUNS *or* POSSESSIVE PRONOUNS.

The suffixes of the noun (possessive pronouns) are attached, in nouns masc. sing., to the emphatic state (§ 45,) with the

falling away, of לְ ; e. g. מְלַכְךָ , emphatic state מְלַכְךָ , with suff. מְלַכְךָ . In the plural they coalesce with the ending of the construct state ־ , so that they may be considered as attached to the final consonant of the noun; e.g. construct state מְלַכְךָ , with suff. מְלַכְךָ . Only in the 3 sing. masc. does ־ pass into ו , and in the 3 sing. fem. ־ is the union vowel. In the noun fem. the suffix with a union vowel is attached to the emphatic state, with the falling away of לְ , e. g. מְלַכְךָ from emphatic state מְלַכְךָ . In the remaining persons (1 sing. 2 and 3 plur.) suffixes sing. are attached to the construct state (v. § 46. 2); e. g. מְלַכְךָ from the construct state מְלַכְךָ , plur. מְלַכְךָ from construct state מְלַכְךָ .

REM.—For the complete union of nouns and suffixes, compare §§ 46—48, and the accompanying Tables.

Besides, the possessive pronoun may be expressed in a separate form from the noun, by means of some form of בְּמִי (from בְּ = בְּיָשָׁר chald. בְּ and מִי) with a suffix, thus;

Plural.			Singular.		
FEM.	COMM.	MASC.	FEM.	COMM.	MASC.
1.	בְּמִי <i>our.</i>		בְּמִי <i>my.</i>		
2.	בְּמִי	בְּמִי <i>your.</i>	בְּמִי	בְּמִי <i>thy.</i>	
3.	בְּמִי	בְּמִי <i>their.</i>	בְּמִי <i>her.</i>	בְּמִי <i>his.</i>	

REM.—This form, which corresponds with the German *der meinige* (mine)etc. occurring after a suffix to the noun, indicates an emphasis; e. g. בְּמִי בְּמִי , *but thy scholars*. Sometimes it signifies relating to; e. g. בְּמִי *to us*.

C. SUFFIXES TO PARTICLES.

The *Prepositions*, which were in part originally nouns, take suffixes sing. and plur. Singular suffixes are attached

to **כ** *in*, **ל** the sign of the dative, **לָהּ** *to*, **מֵהָ** *from*, **אַחֲרָיָהּ** and **אַחֲרָיו** *after*, **לְפָנֶיהָ** *towards, against*, comp. § 15.

2. Plural suffixes are attached to **בְּצִדָּהּ** *aside, only*, **בְּצִדָּהּ** *without*, **בְּפָנֶיהָ** or **בְּפָנָיו** *about*, **בְּעִמָּהּ** *for*, **בְּעִמָּוָהּ** *over*, **בְּפָנֶיהָ** or **בְּפָנָיו** *towards, after*, **בְּפָנֶיהָ** *before*, **לְתַתָּהּ** (**לְתַתָּיו** *before nouns*) *under*. The suffix plural fem. occurs with **עַל־כֵּן** *on account of*; e. g. **עַל־כֵּן**; with both plural suffixes **בְּצִדָּהּ** and **בְּעִמָּהּ** *between*.

REM.—For the complete union with suffixes, compare the Table belonging to § 52.

§ 17. Other Pronouns.

1. The *Demonstrative Pronoun* is declined as follows :

<i>Plural.</i>			<i>Singular.</i>	
F.	C.	M.	F.	M.
אֵלֶּיךָ	אֵלֶּיךָ	אֵלֵינוּ	אֵלַי	(אֵלַי) אֵלַי
אֵלֶיךָ	אֵלֶיךָ	אֵלֵינוּ	(אֵלַי) אֵלַי	אֵלַי
(אֵלֶיךָ)	(אֵלֶיךָ)	(אֵלֵינוּ)	(אֵלַי) אֵלַי	(אֵלַי) אֵלַי
} <i>these.</i>			} <i>this.</i>	

REM.—Sometimes, in the sing., the fem. אֵלַי is united with the personal pronoun 3 sing. masc. אֵלַי and fem. אֵלַי, forming אֵלַי and אֵלַי. Sometimes אֵלַי and אֵלַי precede; e.g. אֵלַי אֵלַי *just this*, אֵלַי אֵלַי *just this*. The Chaldee אֵלַי is only used in comparisons; e. g. אֵלַי אֵלַי or אֵלַי אֵלַי *such*.

2. The *Relative* for all numbers and genders is **אֵלַי**, *who, which, that*, and with the pronouns **אֵלַי** c. **אֵלַי** m. **אֵלַי** f. **אֵלַי** pl. *com.* preceding, it becomes interrogative.

REM.—אֵלַי having a relative signification with **אֵלַי** following it, is an exception to the general rule.

3. The *Interrogative*; a) for persons of both genders and numbers is **אֵלַי** *who*. It unites with אֵלַי following, and

forms **مَنْه** and **أَمْنًا** masc. *who?* **أَمْنًا** fem. *who?* b) **مَا** and **مَنْه** *what*, refer to things (**مَا**, **مَنْه**); c) **أَنْكَب** refers to both persons and things.

4. The *Reciprocal* and *Reflexive Pronouns* are formed partly by passives (§ 21. 2. § 22. 2. § 24. 2), or by the nouns **نَفْسًا** *soul*, and **شَخْصًا** *person*, with suffixes appended (comp. the Syntax).

CHAPTER II.

THE VERB.

§ 18. *General View.*

1. The Verb is, as in Hebrew, the most important of the parts of speech, since it lies at the basis of the formation of the others. Verbs may be divided into the three following classes, in so far as new verbal forms are derived from them in accordance with definite laws, or as a noun is to be considered as their stem: a) *Primitives*; e. g. **كَلَمَ** *to write*, **قَتَلَ** *to kill*; b) *Verbal Derivatives (Conjugations)*; e. g. **أَدَبَ** *to justify*, from **أَدَب**; c) *Denominatives*, subsequent formations from nouns; e. g. **خَفَعُ** *to tithe*, from **عَشْر** *ten*; **أَصْبَحَ** *to celebrate Easter*; from **صَبَّاح** *Easter*.

2. The Stem-form in the 3 sing. masc. pret. consists usually of three radicals (*verbum trilaterum*), and is pronounced as a monosyllable, by the help of ¹— placed over the middle radical in transitive, and ²— in intransitive verbs.

3. From this are formed the Derivatives or Conjugations, which agree closely with the ground-form in the inflection of persons, and the principal characteristics of mood and tense. Modern grammarians have added a third conjugation, *Shaphel*, to the two originally derived from the ground-form.

The passive is formed by prefixing **أُ**, and has not only a passive but also a reciprocal and reflexive signification.

The Conjugations are as follows ;

	<i>Active.</i>		<i>Passive.</i>
1. Peal	כָּחַל to kill ;*	Ethpeel	כָּחַלְתָּ.
2. Pael	כָּחַל to murder ;	Ethpaal	כָּחַלְתָּ.
3. Aphel	כָּחַל to cause to kill ;	Ethtaphal	כָּחַלְתָּ.
4. Shaphel	כָּחַל to cause to kill (rare)	Eshtaphal	כָּחַלְתָּ.

REM.—All verbs do not have the whole of the conjugations ; and where Pael and Aphel are found together, there is usually a difference in their signification ; e. g. כָּבַד to honor, כָּבַד to be burdensome.

4. The Syriac, like the other Semitic dialects, has a Preterit and Future. It has, moreover, an Imperative in the passive, and two Participles, an active and a passive, in the active. The Hebrew Infinitive absolute and Infinitive construct are in Syriac united in one form (v. § 19.B.3).

REM.—The other relations of time are supplied in the following manner ; the Present is expressed by the participle with the personal pronoun following ; the Imperfect and Pluperfect by כָּחַל (כָּחַלְתָּ), the former joined with the participle, the latter with the preterite. The Optative and Subjunctive are contained in the future, to denote which more explicitly, כָּחַל is also frequently used (v. Syntax).

5. Verbs, finally, are divided into two principal classes, *Regular* and *Irregular*. In regular verbs the radical letters remain unchanged, while in irregular verbs, one of the radicals either falls away (*Defective Verbs*), or quiesces (*Quiescent Verbs*) v. § 27.

1. REGULAR VERBS.

§ 19. *The Inflection of Regular Verbs in General.*

The formation of Verbs, in respect to person, tense, and mood is effected, in general, by uniform laws. The irregular verbs are formed in a different manner, in particular

*Literally, *he killed*, etc. The infinitive being considered in English the ground-form of the verb, and for the sake of brevity, is uniformly used to represent the Syriac ground form 3 masc. sing.—Tr.

cases only, according to their special laws. It will therefore be most convenient to treat, under the regular verb, of whatever belongs to the universal analogy of the verb.

In the following Tables of the Inflection of Regular and Irregular Verbs, the following signs are used: The radical letters are denoted by *. The vowels which stand immediately over the *, belong to the inflection of transitive verbs; and those vowels which are separated from the * by belong to intransitive or guttural verbs, or denote other forms in equal use. Radical letters which have fallen away, are denoted in the Table of Irregular Verbs, § 27 by °. Those which take their place, stand over this sign.

II. TABLE OF THE TEMPORAL INFLECTION OF REGULAR VERBS.

<i>Eshthaph.</i>	<i>Shaphel.</i>	<i>Ethtaphal.</i>	<i>Aphel.</i>	<i>Ethpaal.</i>	<i>Paal.</i>	<i>Ethpeel.</i>	<i>Peel.</i>	
* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	<i>Preter.</i>
* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	<i>Future.</i>
The remaining	Imperative	like the	Preterit.	* * * * ʔ ʔ ʔ ʔ	like Pret	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	<i>Imperat.</i>
* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	<i>Infinit.</i>
	* * * * ʔ ʔ ʔ ʔ		* * * * ʔ ʔ ʔ ʔ		* * * * ʔ ʔ ʔ ʔ		* * * * ʔ ʔ ʔ ʔ	<i>Particip. Act.</i>
* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	* * * * ʔ ʔ ʔ ʔ	<i>Particip. Pass.</i>

A. *Personal Inflections* (comp. Table 1).

The inflection of persons is found in its most simple form in the preterit and imperative, where formative syllables are appended only to the stem (*Afformatives*). In the future the form is more complex, additions being received at the beginning (*Preformatives*), and at the end. The inflection is as follows ;

In the 3 sing. pret. the simple verbal stem suffices for the masc.; but in the fem., ל , preceded by ו (= וּל), is appended and considered as a sign of that gender. The 3 plur., which has a two-fold gender, is distinguished in the masc. by the addition of the plural-sign ם , from which the fem. in its simple form is distinguished only by a silent ם instead of ם . In the same person of the fut. the inquiry into the origin of the preformative ו in the sing. masc. and the plur. masc. and fem., is a difficult one. The opinion that the ו had its origin in ו is opposed by the fact that among the Zabians this preformative exists, while there is no similarity between those two letters. More consideration is probably

due to the derivation from וּלְטוֹ and וּלְטוֹ (comp. § 17). In the plur., the masc., in addition to the preformative ו , is distinguished as in the pret., by the plural-sign ם with ו paragogic, which causes the vowel of the last radical syllable to fall away. And thus the ו in the fem. reminds one of the paragogic final syllable $\text{וּהַ$ in Hebrew. The abbreviated

form of the personal pronoun evidently appears in the 2 sing. and plur. Thus in the pret. sing., ל masc. and ל fem. are related to אַנְיִ masc. and אַנְיִ fem., as וּל masc.

and וּל fem. are to וּלְטוֹ masc. and וּלְטוֹ fem. in the plur.

The same is true of the preformative ו in the same person of the fut. sing. and plur. where the fem. sing., in order to designate the gender, takes ו final and ו paragogic, with a like influence upon the vowel of the preceding radical syllable. In the plur. the 2 pers. shares with the 3 pers., this same character at the end. In the 1 sing. pret. the original form of the ל with ו = וּלְטוֹ preceding, has not been shown. But in the plur. ו and ו , as well as ו before the

1 sing. and ا before the 1 plur. fut. refer us the more definitely back to اِن and سِن . Here too it should be noticed that the 1 plur. fut. is distinguished from the 3 sing. masc. which has the same form, by Ribui.

The preformatives of the fut. uniformly take ا except in Pael and Shaphel, where (with the exception of the 1. sing.) they are vacant, and in Aphel, where they take ا .

The imperative coincides with the future in respect to formatives at the end, except that the paragogic ا in the 2 sing. fem. and 2 plur. masc. falls away, the former person ending in the feminine sign ا , and the latter in the plural sign ا . In both cases in Peal, ا is retained as the vowel of the radical syllable. Finally the fem. plur. ends with ا and the vowel of the final syllable is retained.

B. *Inflection of the Tenses and Moods (comp. Table 11).*

1. With the preterit (the characteristics of which are more specifically given in Table 11. and the section following), the imperative most nearly coincides. The imperat. Peal receives, in Verbs Med. A, between the second and third radicals, ا quiescing in ا ; but in Verbs Med. E. and 3 Gutt. the middle radical takes ا . All the remaining imperatives are like preterits, except that in Ethpe. and Ethpa., Linea occultans stands under the middle radical with ا preceding.

REM.—The same holds good in respect to the imperatives Ethta. and Eshta., if Linea occultans be admitted in them

2. The future is formed from the imperative by prefixing ا . In Aphel the characteristic falls away, and in passives ا of the formative syllable اِن . In Ethpe. and Ethpa. after the rejection of Linea occultans, the vowels of the preterite re-appear.

3. The infinitives (of which the simple form denotes the gerund in *do* or) the absolute state, but with ا prefixed denotes the construct state) are formed from the preterites by prefixing ا . They end (excepting in the Peal, where they coincide precisely with the preterit) in ا , and in the apoco-

pate feminine form, in $\hat{\text{L}}\hat{\text{a}}$, changing the vowel of the last syllable of the preterit into $\overset{\circ}{\text{—}}$.

4. The participles are formed from the preterit as follows ;—in peal, active form, the first radical takes $\overset{\circ}{\text{—}}$, and the second $\overset{\circ}{\text{—}}$; in the passive form $\overset{\circ}{\text{—}}$ is inserted between the last two radicals. In the other conjugations so is prefixed, and $\overset{\circ}{\text{—}}$, in the second syllable of the active form, is changed, in passives, into $\overset{\circ}{\text{—}}$. But this distinction appears only in the absolute state of the masc., and even here is lost in verbs 3 Gutt., $\hat{\text{z}}$, and ol , the active form of which likewise takes $\overset{\circ}{\text{—}}$.

5. The preformatives of the fut., infin., and part., mostly take $\overset{\circ}{\text{—}}$; but in Aphel they take $\overset{\circ}{\text{—}}$, rejecting the h according to No. 2 ; and in Pael and Shaphel they are without a vowel.

REM.—For the reciprocal use of these two Tables, which suffice for the complete formation of the regular verb, it is to be remarked ; that Table I. contains the personal inflection of Peal. The forms in Table II. in the inflection according to Table I., retain their characteristic vowels, and merely take from Table I. the affirmatives with the vowels thereto belonging. Where, in pret. Peal, the vowel of the stem falls away, the remaining preterits also lose the vowel of the last radical syllable ; but Ethpe. takes $\overset{\circ}{\text{—}}$ over the first radical, where this has $\overset{\circ}{\text{—}}$ in Peal.* In the fut. the vowel of the last radical syllable is uniformly lost where $\hat{\text{a}}$ falls away in Peal, except that in this case also in Ethpe. the first radical takes $\overset{\circ}{\text{—}}$. In imperatives the vowel of the last radical syllable is retained, as $\hat{\text{a}}$ is retained in the imperat. Peal.

§ 20.

A. THE GROUND FORM PEAL — ITS FORMATION AND SIGNIFICATION.

1. The usual form of Peal is $\overset{\circ}{\text{—}}\overset{\circ}{\text{—}}\text{so}$ (*transitive verb med. A*). Besides this the form with $\overset{\circ}{\text{—}}$ (*med. E*) is always used

*The inflection of the different persons in the preterit should be noticed in order to perceive the verification of this remark. TR.

for *intransitives*; e. g. שָׁב to sit, קָרַב to be near. To this class also belong *Verbs* כָּא , which throw back — upon the first radical; e. g. כָּאב to feel pain, or derivatives of Hebrew Verbs עָרַב ; e. g. כָּאב = עָרַב . The form Med. O. still appears in the Verb שָׁעַר to shudder.

REM.—With the inflection of Verbs Med.A. agree those with 3 rad. ס ; e. g. שָׁמַע to name, שָׁמַח to admire. Verbs Med. E. retain — , when in Verbs Med. A. — stands in the radical syllable. In respect to the forms of the 3 plur. fem. pret. שָׁמַעְתִּי , שָׁמַעְתֶּי and שָׁמַעְתִּי adduced by Buxtorf, the first is found only in Verbs ל and the second seems to have originated from crasis with the affix שָׁמַעְתִּי . There are instances to be found, though rare, in which — is placed over the third radical in the 1 plur. שָׁמַעְתִּי . The apocopate form of the infinitive with — is also sometimes found in Peal; e.g. Luke ix. 33. שָׁמַעְתִּי . In the imperat.plur.masc. with ע paragogic, — final quiesces in — ; e.g. שָׁמַעְתִּי . Besides the 2 plur.fem.with ע , Amira (p. 300) adduces another form, viz: שָׁמַעְתִּי . The imperat.of Verbs Med. E.takes — instead of — ; though the transitive form with — is also found; e.g. שָׁמַעְתִּי from שָׁמַע . Sometimes another form with — occurs; e. g. Rom. xiii. 3. שָׁמַעְתִּי . More rarely the vowel of the imperat. differs from that of the fut. as in the Verb שָׁמַע , fut. שָׁמַעְתִּי , imperat. שָׁמַעְתִּי . Not only the imperat. but the fut. of Verbs Med.E. and of those having the third rad. a guttural, take — ; e.g. שָׁמַעְתִּי . In the fut. 3 sing. fem. the form with — attached is more frequent. Also a form of the fut. with — ; e. g. שָׁמַעְתִּי together with שָׁמַעְתִּי . Instead of the part. act. שָׁמַעְתִּי , the participial noun of the form שָׁמַעְתִּי , emphatic state שָׁמַעְתִּי , is often used. In the part. act. the emphatic state masc. and the absol. fem. are alike; e. g. שָׁמַעְתִּי . The active form שָׁמַעְתִּי (Mark xiv. 67), in immediate connection with שָׁמַעְתִּי (verse 54), is perhaps to be regarded as an error in transcribing. The passive form is always fully written; in intransitive verbs, the first radical sometimes takes — . Passive intransitives occasionally occur in

an active sense, sometimes derived from transitives; e. g. **مُضِلٌّ**
bearing, **مُحْتَبِئٌ** *holding*.

To the inflection of the participle belongs also the idiom by which the present tense is expressed by abbreviated personal pronouns, appended, like affirmatives, to the participle. But this formation occurs only in the 2 sing. and the 1 and 2. plur. masc. and fem., and is as follows:

*Participle Passive.**Participle Active.*

FEM.	COMM.	MASC.	FEM.	COMM.	MASC.
مُضِلَّةٌ		مُضِلٌّ	مُضِلَّةٌ		مُضِلٌّ 2 Sing.
	مُضِلَّةِي			مُضِلِّي	1 Plur.
مُضِلَّاتٌ		مُضِلَّةَةٌ	مُضِلَّاتٌ		مُضِلَّةَةٌ 2 Plur

2. From the preceding remarks it appears that the signification of Peal may be transitive or intransitive. Sometimes we find both forms in the same verb. In some cases there is no difference of signification; e. g. **لَمَسَ** and **لَمِسَ** to *chew*; and in other cases there is a difference in signification; e.g. **فَلَسَ** to *divide*, **فَلِسَ** to *be divided*.

B. DERIVATIVE CONJUGATIONS.

§ 21. *Ethpeel*.

1. The characteristic of this conjugation, as in the other passives, is the formative syllable **لِي** and the vowel **ي** or in Verbs 3 Rad. Gutt. **ي**, in the last syllable (vid. Amira, p. 278). The passive conjugations are distinguished from each other generally by the vowels over the radical letters, or by the addition of **ل** (*Ethta.*) or by the insertion of **ه** (*Eshta.*).

REM.—Upon the transposition of the sibilants with **ل** see § 12. 2. The first radical takes **ي** in the 3 sing. fem. and 1 sing. pret., in all of the imperat., in the 2 sing. fem. and 2 and 3 plur. masc. and fem.

2. The signification of Pa. is ; a) *causative* ; e. g. **يُؤْخِئُ** to cause to be afraid, from **يَخْشَى** to fear ; b) *intensive* ; e.g. **يُغْصِبُ** to overwhelm from **يُغْصِبُ** to press ; c) = Pe. ; e.g. **يُكَبِّعُ** and **يُكَبِّعُ** to kiss ; d) to hold forth, to declare ; e. g. **يُؤْجِزُ** to pronounce just. The signification of Ethpa. is ; a) *passive* of Pael ; e. g. **يُؤْخِئُ** to be murdered ; b) *reciprocal* ; e. g. **يُؤْخِئُ** to wonder within one's self ; c) = Peal ; e. g. **يُؤْخِئُ** to be made to blush, i. e. to blush = **يُؤْخِئُ**.

§ 23. Aphel and Ethtaphal.

1. Aphel is characterized by **ا** placed before the stem, which quiesces in **ا**. After the preformatives of the fut., infinit. and part., **ا** falls away, and its vowel falls back upon the preformative. **ا** occurs in the second syllable, and, only in Verbs 3 Rad. Gutt. and **ا**, is **ا** found in that syllable. In the passive, to compensate for the loss of the characteristic **ا** of Aph., **ا** mit **ا** is inserted between the stem and the formative syllable of the passive **ا**. The final radical syllable takes **ا** ; e.g. **يُؤْخِئُ**.

REM.—The characteristic **ا** of Aph. is retained after the preformative, in verbs, which lose a radical letter ; e.g. **يُؤْخِئُ** from **يُؤْخِئُ**. Under the same rule should be placed Verbs **ا** ; e. g. **يُؤْخِئُ** or **يُؤْخِئُ**. But the Verbs **يُؤْخِئُ** to be able, and **يُؤْخِئُ** to drink, do not belong here, since **ا** already re-appears over **ا**. They are rather forms of Pe. with **ا** prosthetic, as is also shown by their further formation ; e.g. fut. **يُؤْخِئُ**, infinit. **يُؤْخِئُ** (comp. § 20.Rem.), part. P. **يُؤْخِئُ**, and the passive **يُؤْخِئُ**. In respect to the participles of Aphel the same rule holds good as in § 22.1. Rem. compared with §19. B. 4. *Buxtorf* and others do not recognize the passive. *Lud. de Dieu* p. 238, approves of the abridged imperat. with *Lin. occult.*

لَا ضَلَّ. Later Grammarians however doubt the correctness of this form (Comp. § 8. Rem.).

2. The signification of Aphel is ; a) *causative* as in Pael ; e. g. أَأَمَّلْتُ to bring forward ; and then it frequently takes two accusatives ; e. g. لَأَضَعُ to cause to put on (something upon some one) ; b) *imperative or permissive* ; e. g. أَزِدُّ to suffer to mount a horse ; c) *intransitive* ; e. g. أَصَبُّ to be weak ; d) = Pael ; e. g. أَبْصَلُّ and أَبْصَلُّ to frighten. The passive has either the passive signification of Aphel or coincides with Pe. ; e. g. أَتَمُّ to dwell, أَتَمُّوْا to keep house.

§ 24. Shaphel and Eshtaphal.

I. Shaphel is one of the conjugations, admitted into the paradigm at a later period (§ 18. 3). Its characteristic is **sh** with **z** prefixed to the stem, and **z** in the last syllable. In inflection it coincides with Aphel. In the passive (Eshtaphal) occurs the transposition of **sh** and **z** and **z** appears in the last syllable. The preformative of Shaphel, like that of Pael, takes **z** only in the 1 sing. fut.

REM.—In verbs which lose a radical letter, this conjugation sometimes furnishes a new stem ; e. g. فَسَّوْا to be black, from فَسَّوْا, Shaph. of فَسَّوْا. The same is true in Eshtaphal. Thus أَفْهَمُّوْا furnishes the new quadriliteral أَفْهَمُّوْا.

2. The signification of these two conjugations is similar to that of Aph. and Eshtaphal. Shaphel is, in the examples still extant ; a) *causative* ; e. g. أَفْرَضُّ to let fall ; b) *intensive* ; e. g. فَسَّوْا to exchange, from فَسَّوْا to change. Eshtaphal has sometimes a passive and sometimes a reciprocal signification ; or it forms intransitives ; e. g. أَفْهَمُّوْا to err, to sin.

§ 25. *Conjugations occasionally used and Quadrilateral Verbs.*

The occasional conjugations (vid. Agrell in Otiolis Syr. p. 28 sq.) are similar to Pa. and Aph. and take, for the most part, their signification. They are also to be considered as quadrilaterals. To verbs, which take the initial, prosthetic letters **ܣ**, **ܥ**, **ܠ**, and are,

A. similar to Aphel, belong; a) Maphel, **ܡܥܬܥܐ** to make poor, pass. **ܡܥܬܥܐܠܐ** to become poor; b) Saphel, **ܣܦܬܥܐ** to permit to hasten and to hasten = **ܣܦܬܥܐܠܐ**, pass. **ܣܦܬܥܐܠܐ** to persecute; c) Thaphel, **ܬܠܦܥܐ** to teach.

REM.—For **ܬܦܥܐ** (**ܬܦܥܐܠܐ** vid. § 23. Rem.) no special form can be assumed, as similar examples do not occur.

B. Similar to Pael are those conjugations which insert **ܐ**, **ܣ**, **ܝ**, **ܐ**, after the first radical viz.; a) Pauel = Poel, usually transitive; e. g. **ܕܘܕܥܐ** to chew the cud, pass. **ܕܘܥܥܐܠܐ** to become divided; b) Paiel, transitive; e. g. **ܦܦܥܐ** to suffer; c) Pamel; e. g. **ܦܦܥܐ** to remain; d) Parel; **ܦܦܥܐ** to dance, pass. **ܦܦܥܐܠܐ** to be cut off.

C. Not very different from the last are also the quadrilateral verbs with prosthetic **ܐ** and final **ܐ**, viz.; a) Pali = Pael; e. g. **ܦܦܥܐ** to domesticate, pass. **ܦܦܥܐܠܐ** to converse with one; b) Palen, **ܦܦܥܐ** to be master, pass. **ܦܦܥܐܠܐ** to make one a master.

D. Here belong quadrilaterals with a radical doubled = Pilel and Pilpel; a) Palel = Pael; e. g. **ܦܦܥܐ** to reduce to slavery; b) Pealel with its pass. **ܦܦܥܐܠܐ** to dream, and finally; c) Palpel (in Verbs **ܦܦܥܐ**); e. g. **ܦܦܥܐ** to heal, pass. **ܦܦܥܐܠܐ** to be broken.

REM.—Those verbs, which are compounded of two ground forms, also belong here; e. g. **ܦܦܥܐ** to blush, from **ܦܦܥܐ** and **ܦܦܥܐ**. In quadrilaterals formed from the Greek (e. g. **ܦܦܥܐ** to elect a Bishop).

a letter of the ground form frequently falls away; e. g. *ʕ* *ʕ* to appoint as Patriarch.

§ 26. Verbs with Gutturals.

Since the peculiarities of Guttural Verbs, are not marked in Syriac, as in Hebrew, either by Daghesh forte or Sheva, the irregularities in verbs of which the first and second radicals are gutturals are entirely wanting; and those only, of which the third radical is a guttural or *ʕ*, deviate, and those in but very few cases from the regular verb, in connection with which these deviations have already been cited. (Concerning Verbs *ʕ*, *ʕ*, and *ʕ* compare §§ 28, 30, 32). For more convenient reference, these cases of deviation are here brought together. These verbs take; 1) in the fut. and imperat. Peal, *ʕ* instead of *ʕ*; e. g., fut. *ʕ*; imperat. *ʕ*; 2) in like manner in the other conjugations, and in the part. act. Peal, they exchange the *ʕ* of the last syllable for *ʕ*; e. g. part. act. Peal, *ʕ*; pret. Ethpe. *ʕ*, fut. *ʕ*; Pa. pret. *ʕ*, fut. *ʕ*, imperat. *ʕ*, part. act. & pass. *ʕ*; Aph. Pret. *ʕ*, fut. *ʕ*, imperat. *ʕ*, part. act. and pass. *ʕ*.

REM.—In the same manner in Pa. and Ethpa. are formed the following; *ʕ* to console, *ʕ* to soil, *ʕ* to defile, and *ʕ* to be adorned (comp. § 13. 1. Rem).

II. IRREGULAR VERBS.

§ 27. General View.

1. Under *Irregular Verbs*, are to be comprehended, those in which there is a change in respect to one of the three letters of the ground form. Such letter either *quiesces* or *falls away* (*Quiescent and Defective Verbs*). A verb in which two let-

ters of the ground form are changed is said to be doubly anomalous (*Verbum dupliciter imperfectum*).

2. The *Quiescent Verbs* are the following; verbs with 1. rad. Olaph (ا), أَفَلَّ; 1. rad. Jud (ض), نَضَرَ; med. rad. Olaph (أ), أَفَلَّ; med. rad. Vau and Jud (أ, ح, ه), أَفَلَّ (أفهل), أَفَلَّ; and 3 rad. Olaph (أ) أَفَلَّ.

To defective verbs belong those with 1. rad. Nun (ن); e.g. نَفَصَ, and med. rad. doubled (أ, ن); e.g. نَفَصَ.

REM.—Here, and frequently in subsequent sections, the designations of classes of verbs are taken from the position of the radicals, of the Verb أَفَلَّ (= أَفَلَّ), by which the variations affecting the radical letters of irregular verbs are kept in view.

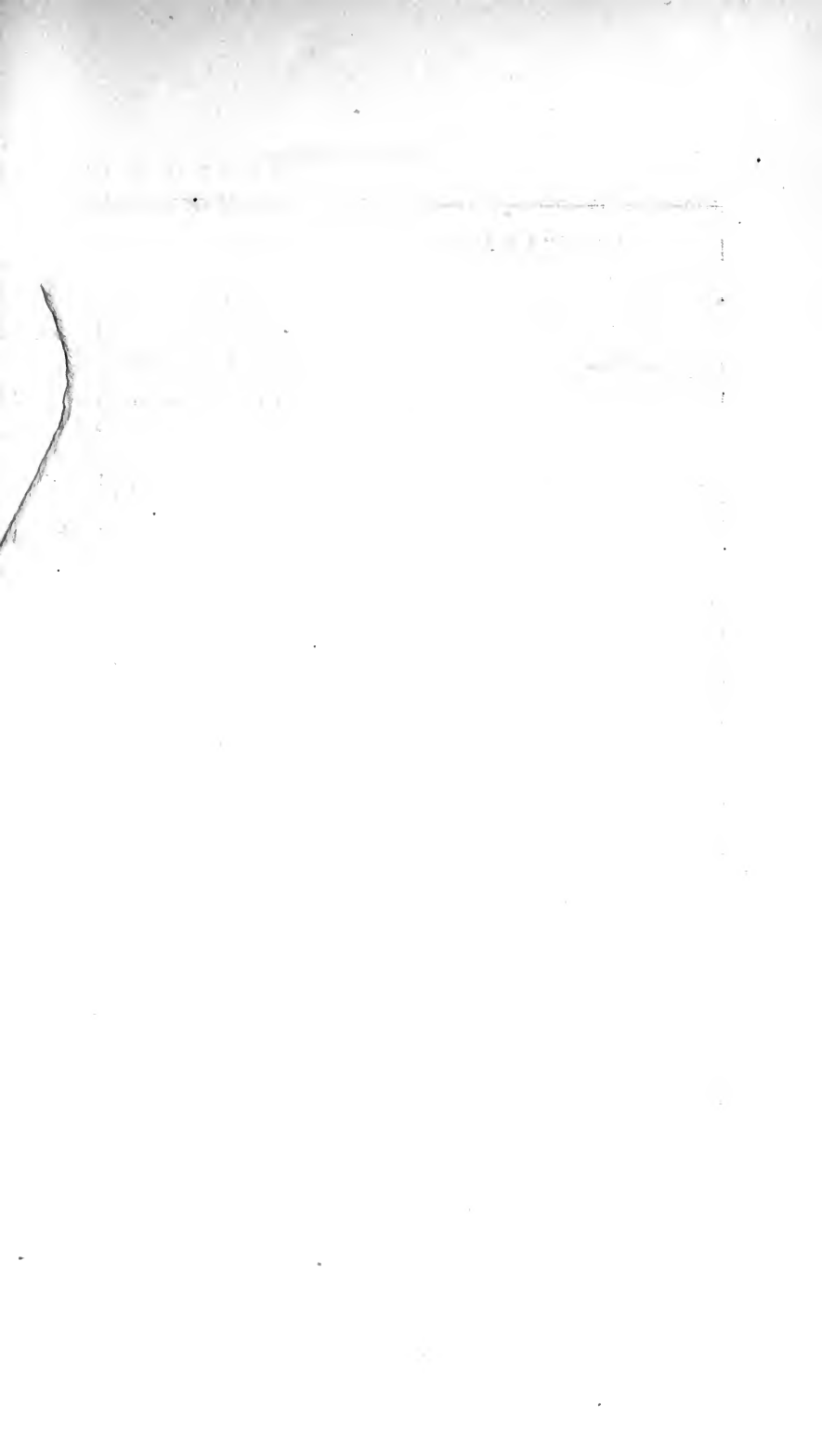


TABLE OF IRREG

VERBS ٤ ; ٤ § 32.				VERBS ٤ ;		
Part. Pe.	Imperat. Pa.	Fut. Pe.	Pret. Pe.	1	Pret. Aph.	Imp. Pe.
***	***	***	***		***	***
Part. P. Pa.	Imperat. Pe.	Infin. Aph.	Pret. Ethpe.	1.	Part. Pass.	Imperat.
***	***	***	***		***	***
3Pl.f.Fu.Pe.	2Pl. f. Imp. Pe.	3f. S. Pr. Pa.	3f. S. Pr. Pe.	2.A.	Fut. Ethpa.	Pr. Ethpe.
***	***	***	***	a.	***	***
2S.f.Pr.Pa.	2Pl. f. Pr. Pe.	2m.S.Pr.Pe.	1S. Pr. Pe.	b.	VERBS ٤ and ٤ ;	
***	***	***	***		Par. Act. Pe.	Pret. Pa.
3Pl.m.Fu.Pe.	2S. f. Fut. Pa.	3 m.Pl.Pr.Pe.	3f.S. Pr. Pe.	2.B.	***	***
***	***	***	S. A. a.		Pr. Ethta.	2 S.m.Fut.
					***	***
					Part. Pass.	Infin.
					***	***
					VERBS ٤ ;	
					Par. Act. Pe.	Pr. Ethta.
					***	(*) ***
					Pr. Ethpa.	Pret. Pa.
					***	***

ط. § 30.			VERBS ط; ا. § 28.			
Fut. Pe.	Pret. Pe.		Pret. Ethpe.	Fut. Pa.	Imperat. Pe.	Pret. Pe.
***	**	1.	***	***	* ^o ***	**
Future.	Pr. Ethpe.		Infin. Pa.	Fut. Pa.	(2m.Fu.Pe.)	1.S.Fut.Pe.
***	***	2.	***	***	(* ^o *)	* ^o *
Fut. Pa.	Pret. Pa.		Pret. Esht.	Pret.Shaph.	Pret. Ethtap.	Pret.Aph.
***	***	3.	***	***	***	***

ص. § 31.			VERBS ص; ب. § 29.			
Part. P.Pe.	Pret. Pe.		3f. S. Pr. Pe.	Pret. Ethpe.	Imperat. Pe.	Pret. Pe.
* ^o *	* ^o *	1.	***	***	**	**
Future.	Pr. Ethpe.		Imperat. Pe.	1 S. Fut. Pe.	Infin. Pe.	Fut. Pe.
* ^o *	* ^o *	2.	S. I.	***	***	***
Fut. Aph.	Pret. Aph.		Pret. Esht.	Pret.Shaph.	Pret. Ethta.	Pret.Aph.
* ^o *	* ^o *	3.	***	***	***	***

ذ. § 34.			VERBS ذ; ض. § 33.			
Pret. Aph.	Pret. Pe.		Fut. Aph.	Pret. Aph.	Infin. Pe.	Fut. Pe.
(*) ^o *	(*) ^o *	1.	***	***	***	***
Pr.Ethpe.	Part. P. Pe.					
***	***	2.				



A. QUIESCENT VERBS.

§ 28. Verbs 1 rad. *Olaph quiescent* (أَ) **أَآ** to eat.

The following are the irregularities of these verbs.

1. In the Pret. Peal, where, in the regular verb, the first radical has no vowel, **ا** takes َ, but in the imperat. and part. pass., it takes ُ; e. g. **أَآ**, **أَآ**. If the preformative or characteristic consonant of the conjugation be without a vowel, the vowel of **ا** falls back upon it; e. g. fut. Pa. **أَآ**; pret. Ethpe. **أَآ**.

REM.—In the fut. and infinit. Pe. the preformative takes َ, in the verbs **أَآ**, **أَآ**, **أَآ**, **أَآ**, **أَآ**, **أَآ**; e. g. **أَآ**, **أَآ**. But ُ is used in the verbs **أَآ**, **أَآ**, **أَآ**, **أَآ**; e. g. **أَآ**, **أَآ**. Both of these forms are found in **أَآ**. It should further be remarked that the first class of verbs mentioned above, form the fut. and imperat. Pe. like transitives with **أَ**, excepting Verbs 3 rad. Gutt. or **أَ**, and the second class form them like intransitives with َ. Lud. de Dieu (p. 265), rightly doubts the correctness of the double form of the infinit. and fut. Pe. with َ and ُ, although the form **أَآ** is found in I Cor. x. 27; but the fut. of it is not found with **أَ**. Also the correctness of **أَآ** in I Cor. x. 28, is suspected. The forms of the 3 plur. fem. pret. **أَآ** and **أَآ** are not approved. The vowel ُ is sometimes found in the part. pass. Pe. of the regular verb (§20.1.Rem.). In the passives Ethpe. and Ethpa. of the Verb **أَآ**, **ا** is assimilated to the preceding **ا**; e. g. **أَآ**. This formation is also found in some other verbs varying little from regular verbs; e. g. **أَآ** and **أَآ**.

2. The radical **ا** usually falls away in the 1 sing. fut. Pe.; e. g. **أَآ** *I will eat*, **أَآ** *I will speak*. **ا** does not so often fall away in the other persons. The same peculiarity exists in the infinit. fut. and part. Pa., and the vowel is thrown back upon the preformative; e. g. **أَآ** and **أَآ**.

REM.—The Verbs לָּוַי to go away and לָּוַי to come, lose ל in the imperat., and form ;

$\text{לָּוַי}, \text{לָּוַי}, \text{לָּוַי}, \text{לָּוַי}$
 $\text{לָּוַי}, \text{לָּוַי}, \text{לָּוַי}, \text{לָּוַי}$

3. In Aphel and Shaphel with their passives, ל is changed into ס , and, with the preceding ז , forms אז ; e. g. $\text{לָּוַי}, \text{לָּוַי}$.

REM.—In two verbs ל is changed into ב , viz: לָּוַי , Aph. לָּוַי , imperat. לָּוַי , fut. לָּוַי , infinit. לָּוַי , part. לָּוַי . (לָּוַי , Aph. $\text{לָּוַי} = \text{לָּוַי}$). For this reason לָּוַי and לָּוַי to learn, are sometimes found together.

General Remarks.

The Verb לָּוַי (according. to § 12.1; § 15.2) should be noticed in the following persons; pret. 3 fem. and 1 sing. $\text{לָּוַי}, \text{לָּוַי}$; fut. 2 fem.sing. and 2 and 3 plur. $\text{לָּוַי}, \text{לָּוַי}$, etc.; part.fem.sing. לָּוַי and plur.masc. and fem. $\text{לָּוַי}, \text{לָּוַי}$. In the signification, to be of use, to profit, it is formed regularly. Verbs which commence with סז , like Verbs לָּוַי , assume the vowel and throw it back upon ז , but do not, like those, reject or change it, although this latter occurs in the Galilean dialect, which had but a single character for the two gutturals (comp. § 1. Rem. 1).

§ 29. Verbs with 1 Rad. *Yud* (ז), לָּוַי to bring forth.

In respect to these verbs it should be observed :

1. That in the pret. Pe. even when transitive, they take ז in the ultimate syllable (excepting Verbs 3 Rad. Gutt.);

e. g. אָלַע (עָלַע). If א, the first radical, be without a vowel, as is usually the case (in pret., imperat., part. pass. Pe.), it quiesces in אָ. In the fut. and infinit. Pe. the vowel אָ falls back upon the vowelless preformative; e. g. תִּלְכֶּיךָ, מִלְכֶּיךָ. So too in Ethpe., אָ falls back upon ל; e. g. תִּלְכֶּיךָ. But where, in the regular verb, the first radical takes a vowel, these verbs are regularly inflected; e. g. לִלְכֶּיךָ.

REM.—In the part. pass. Pe., besides the regular form, one with אָ appears; e. g. מְלַכֵּיךָ. Only אָלַע takes אָ; but where the regular verb takes אָ over the first radical, אָ, with Linea occultans under א, falls away; e. g. אָלַע. Lin. occultans with אָ appears in the 3 fem. and 1 sing. pret. with a suffix attached; e. g. אָלַעְתְּ she has given him (אָלַעְתְּ). In 3 plur. masc. and fem. under similar circumstances, Lin. occult. falls away; e. g. אָלַעְתֶּם they have given him (אָלַעְתֶּם).

2. In the fut. and imperat. Pe. the second syllable takes אָ. In the fut. and infinit. Pe. this class of verbs is similar to Verbs אָלַע, and changes א into אָ which quiesces in אָ (vid. 1. above). But in the 1 sing. fut. א falls away; e. g. תִּלְכֶּיךָ. The imperat. on the contrary retains א; e. g. תִּלְכֶּיךָ.

REM.—אָלַע and אָלַע follow the inflection of Verbs אָלַע (§ 33); e. g. imperat. אָלַע and אָלַע, fut. אָלַע and אָלַע, infinit. אָלַע and אָלַע. In like manner אָלַע imperat. from אָלַע follows the same rule.

3. In Aph. and Shaph. with their passives א is changed into א (vid. Verbs אָלַע, § 28. 3); e. g. אָלַעְתְּ, אָלַעְתְּ.

REM.—א is retained in אָלַע and אָלַע; still it should scarcely be considered as an irregularity, since from אָלַע appear Pa. אָלַע, Ethpa. אָלַע.

§ 30. *Verbs Med. Olaph quiescent* (كأ) **فألا** to ask.

The irregularities of these verbs occur only in Pe., Ethpe., and Pa. with its passive.

1. Peal. In the pret. **ا** quiesces in **ا** and the latter falls back from **ا** upon the first radical; e. g. **فألا**; but when **ا** is the third radical, it quiesces in **ا** standing before **ا**; e. g. **ألا**. The vowel **ا** appears in Aph.; e. g. **ألا**. In the imperat. and fut. Pe. **ا** quiesces in **ا**; e. g. **فألا**, **نألا**.

2. In Ethpe., besides the regular form **ألا**, **ا** is sometimes inserted after **ا**; e. g. **ألا**.

REM.—In both cases metathesis of **ا** takes place; also a duplication of it; e. g. **ألا**, **ألا** and **ألا**; Ethpe. **ألا** and **ألا**.

3. In Pa. and Ethpa. **ا** is generally changed into **ا**; e. g., **ألا** and **ألا**. The other verbs retain **ا**; e. g. **ألا**.

REM.—Both forms are found from **ألا** (**ألا** and **ألا**).

§ 31. *Verbs Med. Rad. Vau and Yud quiescent*

(أ and أ) **أأ** (أأ) to stand up, **أأ** to die.

The verbs whose middle radical letter is **ا** or **ا**, and whose grammatical structure generally agrees with that of the regular verb, differ from the same in the following cases:

1. In the pret. and infinit. Pe. of Verbs **أأ**, the vowel **ا** appears in place of **ا**, which is dropped; e. g. **أأ**, **أأ**. In the part. pass. Pe., and in the other conjugations generally, **ا** is changed into **ا**, and quiesces in **ا** in the part. P., Pe., Ethpe., Aph. and Ethtaph.; e. g. **أأ**, **أأ**, **أأ**.

On the contrary, **א** is movable in Pa. and Ethpa; e. g. **אָנָא**, **אָנָא**. In the part.act. masc. of Pe., **א** (=y, vid. §1. Rem. 4), which has arisen from **א**, goes over in the other inflections into **א**; e. g. **אָנָא** masc., **אָנָא** fem. Only in the imperat. and fut. Pe., **א** remains and quiesces in **א**; e. g. **אָנָא**, in which cases, as well as in the pret. (in Verbs **אָנָא**), **א** appears and quiesces in **א**; e. g. **אָנָא**, **אָנָא**. Finally the preformatives of the fut. Pe. have no vowel, except the 1 sing., which takes **א** over **א**; e. g. **אָנָא**.

REM.—In Pe., Ethpe., Aph., and Eshta., verbs of this class, which are at the same time **א** (§ 32), as **אָנָא** and some others which can be referred to no particular species, as **אָנָא**, **אָנָא**, retain **א** movable. Some are inflected in both ways, but with a different signification; e. g. **אָנָא** to take a handful, Aph. **אָנָא** to deviate from the way. The Verb **אָנָא**, contrary to the rule, takes **א** in the fut. and imperat. But **אָנָא** follows the inflection of **אָנָא** Verbs; e. g. fut. **אָנָא**. The imperat. of **אָנָא** to spare, takes **א** (**אָנָא**), with the signification, *far be it*. In some manuscripts **א** is found in the preformatives of the fut. and in the infinit. Pe., which manner of writing was received by the ancient grammarians, and which, as is testified by Amira, p. 311, the Mandæans used on account of metre (vid. *Lud. de Dieu* p. 292).

2. In Ethpe. **א** of the formative syllable **אָנָא** is doubled; e. g. **אָנָא**. By this, the transposition of the sibilants does not occur; e. g. **אָנָא**. When three **א** come together in the 3 sing. fem. and 2 sing. and plur. masc. and fem. fut., one **א** is omitted; e. g. **אָנָא**. The occurrence of three **א** together is unavoidable only when the verb itself begins with **א**, in which case four **א** would properly come in succession; e. g. **אָנָא** Ps. lxii. 10, from **אָנָא**. Ethtaph. differs from Ethpe. merely in signification; e. g. **אָנָא** Ethpe. to raise one's self, Ethtaph. to be taken away.

REM.—**אָנָא** to be convinced, Ethtaph.. from **אָנָא**, is usually written **אָנָא**.

3. In Aph. the preformatives of the fut., infinit., and part., lose the characteristic $\text{ـ}^{\text{و}}$, excepting the 1 sing. fut.; e. g. أَصْمَعُ . The part. pass., contrary to the analogy of other part. passives, changes $\text{ـ}^{\text{ا}}$ into $\text{ـ}^{\text{و}}$; e. g. مُصْمَعٌ , to distinguish it from the active form مُصَمِّعٌ .

REM.—No example is found of Shaphel.

§ 32. Verbs 3 rad. Olaph Quiescent (و) $\text{و}^{\text{و}}$ to disclose.

These verbs, which include the Hebrew $\text{וָּ$ and $\text{וָּ$ Verbs, are different from the regular verbs in the following cases.

1. The third radical ו either quiesces or is changed into ו . Here it should be remarked that the pret. Pe. ends in $\text{ـ}^{\text{و}}$; e. g. $\text{و}^{\text{و}}$, the other preterits in $\text{ـ}^{\text{ا}}$; e. g. Ethpe. $\text{و}^{\text{و}}$. The futures of all the conjugations end in $\text{ـ}^{\text{و}}$; e. g. Pe. $\text{و}^{\text{و}}$, the imperat. Pe. in $\text{ـ}^{\text{ا}}$; e. g. $\text{و}^{\text{و}}$, imperat. Ethpe. in $\text{ـ}^{\text{و}}$; e. g. $\text{و}^{\text{و}}$; the other conjugations in $\text{ـ}^{\text{و}}$; e. g. Pa. $\text{و}^{\text{و}}$. The termination of the infinit. Pe. is the same; e. g. $\text{و}^{\text{و}}$. The other conjugations in the infinit. end with $\text{ـ}^{\text{و}}$; e. g. Aph. $\text{و}^{\text{و}}$, the participles generally with $\text{ـ}^{\text{و}}$; e. g. Pe. $\text{و}^{\text{و}}$. Only the part. pass. of Pa., Aph., and Shaph., ends with $\text{ـ}^{\text{و}}$; e. g. Pa. $\text{و}^{\text{و}}$.

REM.—Some verbs with $\text{ـ}^{\text{ا}}$ (و) in the pret. Pe. are inflected like the other preterits. Here belong mostly intransitives, or Verbs Med. E.; e. g. $\text{و}^{\text{و}}$ to be great. Both forms are found in the Verbs $\text{و}^{\text{و}}$ and $\text{و}^{\text{و}}$ to swear. The imperatives of this kind of verbs, take $\text{ـ}^{\text{و}}$ at the end. Some verbs with 3 rad. He., seem to belong here; e. g. $\text{و}^{\text{و}}$ to name, Pa. $\text{و}^{\text{و}}$. Some grammarians,

without proof, derive from the imperat. Ethpe. the forms $\text{لِـ}^{\text{ء}}$ and $\text{لِـ}^{\text{ء}}$. The Verb $\text{لِـ}^{\text{ء}}$ has two forms of the future; e. g. $\text{لِـ}^{\text{ء}}$ and $\text{لِـ}^{\text{ء}}$. In the formation of the present tense in connection with the pronoun, the part. takes $\text{لِـ}^{\text{ء}}$ quiescent, instead of $\text{لِـ}^{\text{ء}}$; e. g. $\text{لِـ}^{\text{ء}}$ for $\text{لِـ}^{\text{ء}}$. From $\text{لِـ}^{\text{ء}}$ to *hate* appears a double form of the part. pass.; e. g. $\text{لِـ}^{\text{ء}}$ and $\text{لِـ}^{\text{ء}}$. The former refers more particularly to things, and the latter to persons.

2. When a letter or syllable is added, $\text{لِـ}^{\text{ء}}$ is either changed into $\text{لِـ}^{\text{ء}}$ or falls entirely away.

A. In the first case, $\text{لِـ}^{\text{ء}}$ is *a) movable* in the pret. 3 sing. fem. of all the conjugations excepting Pe. of verbs ending in $\text{لِـ}^{\text{ء}}$; e.g. Ethpe. $\text{لِـ}^{\text{ء}}$ (Pe. $\text{لِـ}^{\text{ء}}$); in the second form of 3 plur. fem.; e. g. Pa. $\text{لِـ}^{\text{ء}}$; in the 2 plur. fem. of all the imperatives; e. g. Pe. $\text{لِـ}^{\text{ء}}$; in the 2 and 3 plur. fem. of all the futures; e. g. Ethpe. $\text{لِـ}^{\text{ء}}$; in the fem. sing. and plur. of all the participles; e. g. Pe. $\text{لِـ}^{\text{ء}}$; and finally in all the infinitives except that of Pe.; e. g. Aph. $\text{لِـ}^{\text{ء}}$ (Pe. $\text{لِـ}^{\text{ء}}$); *b) quiescent* in the 1 and 2 masc. and fem. of both numbers of all the preterits, and in such a manner that $\text{لِـ}^{\text{ء}}$ in Pe. (excepting the 1 sing. $\text{لِـ}^{\text{ء}}$) quiesces in $\text{لِـ}^{\text{ء}}$; e.g. $\text{لِـ}^{\text{ء}}$, $\text{لِـ}^{\text{ء}}$. In other cases $\text{لِـ}^{\text{ء}}$ quiesces in $\text{لِـ}^{\text{ء}}$; e.g. Ethpe. $\text{لِـ}^{\text{ء}}$, $\text{لِـ}^{\text{ء}}$.

B. $\text{لِـ}^{\text{ء}}$ falls away in the 3 sing. fem. pret. Pe. of Verbs ending in $\text{لِـ}^{\text{ء}}$ with $\text{لِـ}^{\text{ء}}$ retained; e. g. $\text{لِـ}^{\text{ء}}$; in the 3 plur. masc. and fem. pret. Pe., and in the 3 plur. fem. (in the 3 plur. masc. Pe. of Verbs $\text{لِـ}^{\text{ء}}$ and of other preterits, $\text{لِـ}^{\text{ء}}$ remains) of all the preterits; e. g. Pe. $\text{لِـ}^{\text{ء}}$; in the fut. throughout in the 2 sing. fem., while the regular form $\text{لِـ}^{\text{ء}}$ is changed into $\text{لِـ}^{\text{ء}}$; e. g. Pa. $\text{لِـ}^{\text{ء}}$, and in the 2

and 3 plur. masc. ; e.g. Pe. **نَسَيْتُمْ** ; also in the 2 sing. fem. imperat., where **ا** quiesces in **—** ; e.g. Pa. **نَسِيْكَ** ; also in the 2 plur. masc. imperat., where **ا** quiesces in **—** ; e.g. Aph. **اَسِيْكُمْ** ; finally in the plur. masc. of the part., where the regular form **سَيِّ** is exchanged with **سِي** ; e.g. Pe. **سَيِّتُمْ**.

REM.—Instead of Pa. and Ethpa., sometimes the quadriliteral form **نَسَيْتُمْ** appears. The 3 plur. masc. pret. **نَسَيْتُمْ** (with paragog. Nun **نَسَيْتُمْ**) occurs, sometimes with **ا** retained ; e.g. Acts xxviii. 2. **نَسَيْتُمْ**. But the form **نَسَيْتُمْ** which Buxtorf adduces, is neither confirmed by examples nor found in Amira. In all the conjugations excepting Pe., the 3 plur. fem. pret. differs from the 3 sing. masc. only by taking Ribui (vid. § 6), for which Amira (p. 266) in verbs ending with **سَيِّ**, and in Pa. of verbs ending with **سِي**, writes a double **ا** ; e.g. **نَسَيْتُمْ**. In the imperat. Ethpe., besides the form given in the paradigm, occurs the 2 plur. fem. **اَسِيْكُمْ**.

GENERAL REMARK.—Verbs **سَي** or **سِي**, which are at the same time **ك** (comp. § 30. 1), are inflected like Verbs **ك** ; e.g. pret. Pe. **سَيْتُمْ**, **سَيْتُمْ**, plur. **سَيْتُمْ**, etc., infinit. **سَيْتُمْ**, imperat. **سَيْتُمْ**, **سَيْتُمْ**, etc., fut. **سَيْتُمْ**, plur. **سَيْتُمْ**, etc., part. act. **سَيْتُمْ**, pass. **سَيْتُمْ**, Aph. pret. **سَيْتُمْ** and **سَيْتُمْ**, infinit. **سَيْتُمْ**, imperat. **سَيْتُمْ**, fut. **سَيْتُمْ**, part. **سَيْتُمْ**.

APPENDIX TO § 32.

Inflection of the Verb سَمِيَ to live.

In the Verb **سَمِيَ** with **ا** movable, **ا** is rejected when the first radical and the preformative are without a vowel ; e.g. infinit. Pe. **سَمِيَ** for **سَمِيَ**. Sometimes this verb takes **ا** between the preformatives and the first radical ; e.g.

فَكَانُوا (better perhaps فَاكُنُوا), fut. تَكُونُوا for تَكُونُوا and with λ inserted تَكُونُوا, Aph. pret. كَانُوا, infinit. كَانُوا or كَانُوا, fut. كَانُوا and كَانُوا, imperat. كُنْ, part. كَانٌ and كَانٌ.

ا also falls away when no preformative precedes, and its vowel falls back upon the first vacant radical; e.g. imperat. Pe. كُنْ for كُنْ, part. fem. كَانٌ for كَانٌ. The form كَانُوا (Matt. xv. 27) is found in the part. plur. masc.

B. DEFECTIVE VERBS.

§ 33. *Verbs with the first radical Nun (ن) نَفُو to go out.*

The irregularities of these verbs are the following :—

In the fut., imperat., and infinit. Pe., and in all forms of Aph., the first rad. ن falls away; e. g. نَفُو, نَفُو, نَفُو, نَفُو. The fut. and imperat. Pe. sometimes take ُ and ِ; e. g. نَفُو, نَفُو.

REM. — The exceptions to this rule are; a) Verbs Med. Rad. doubled (§ 34); e. g. نَبَّ; b) Verbs Med. Rad. Quiescent; e. g. نَبَّ; c) Verbs Med. Rad. ن; e. g. نَبَّ, fut. نَبَّ. Those verbs whose third radical is ر or ل, are not changed by assimilation, as in Hebrew; e.g. نَبَّ we have believed, نَبَّ ye have descended. The Verb نَبَّ to mount up, takes its pret. and part. Pe. from نَبَّ (vid. § 35.2). Upon retaining the characteristic λ in Aph.; e.g. نَبَّ for نَبَّ. Comp., § 23. 1. Rem.

§ 34. *Verbs with Med. Rad. doubled (ل) نَفُو to sprinkle.*

In respect to these verbs it should be remarked :—

1. That the middle radical falls away in the pret., infinit.,

imperat., and fut. (having $\bar{\text{—}}$ over the preformative) Pe.; e. g. pret. ذُف , infinit. فُذِّف , fut. فُذِّفُ , imperat., ذُفِّف . Also Aph. and Shaph. with their passives; e. g. أُذِّف , أُذِّفُ . The part. act. Pe. takes ا in place of the middle radical, which has fallen away; e. g. ذُفِّف ; but ا falls away again when a syllable is added; e. g. plur. ذُفِّفِي .

REM.—Those verbs whose 2 and 3 rad. is ا , are exceptions, and are inflected according to the rules for quiescent verbs (§ 35. 1. d). In the fut. and imperat. Pe. forms with $\bar{\text{—}}$ (not $\bar{\text{—}}$) appear; e. g. سُف , سُفِّف . The part. act. Pe. has اُفِّف in the plur. from the Verb اُفِّف to go in. In the part. Aph. sometimes the middle radical appears again, but it is marked by Linea occultans; e. g. Heb. ix. 5, اُفِّف . In Aph. the characteristic ا sometimes remains after the preformative; e. g. اُفِّف from اُفِّف (Comp. § 23. 1. Rem.).

2. The part. pass. Pe. ذُفِّف , Ethpe., Pa. and Ethpa.; e. g. أُذِّف , أُذِّفُ , are regularly inflected, with the retention of the middle radical. Instead of the last two forms, however, Palpel. and Ethpalp. (§ 25. D) are more in use; e. g. ذُفِّف , ذُفِّفُ .

REM.—The last remark holds good also of Shaphel, which occurs more rarely (Comp. 1. above).

§ 35. *Doubly Irregular and Defective Verbs.*

1. By Doubly Irregular Verbs are understood those in which occur two of those letters which usually give rise to irregularities. In the inflection of these verbs, either one or both of those letters may retain their peculiarities. This class of verbs consists of (vid. Lud. de Dieu, p. 340, sq.); a) Verbs ق and ل ; e. g. قُل , Aph. أُقِل to approve; b) Verbs ل and ل ; e. g. أُل to come, Aph. أُل , أُل to heal, Pa. أُل , أُل to boil, Ethpe. أُل ; c) Verbs ه and ل ,

e. g. **نَفَرَ** to swear, imperat. **نَفِدْ**, fut. **نَفَرَ**, infinit. **نَفْرًا**, Aph. **أَنَفِدْ**; **نُكِرَ** to sprout, imperat. **نَكِدْ**, Aph. **أَنَكِدْ** and **أَنَكِبْ**; d) Verbs **كَا** and **لَا**; e. g. **كَا** to chide, imperat. **كَا**, infinit. **كَا**; **لَا** to be displeased, Aph. **أَلَا**.

2. To Defective verbs (see Lud. de Dieu, p. 344) belong the following, in so far as they occur in the language, either in individual forms only, or have borrowed their defective forms from synonymous verbs, or, finally, vary from the regular verb in inflection and interpunction. a) Impersonal Verbs. From **أَبَدَ** to be bit, occurs only the part. act. **أَبَدٌ** it befits. From **كَلَمَ** appear the 3 sing. fem. pret. **كَلِمَتْ** it is disagreeable, the part. act. fem. **كَلِمَةٌ** and the 3 sing. fem. fut. **كَلِمَاتٌ**; and from **لَا** and **لِ** appear the act. part. **لَا** and **لِي** it is suitable.

b) The following defective verbs are completed from others which are synonymous: **هَكَمَ** to mount up, part. act. **هَكَمٌ**; the other tenses of this verb are formed from **هَفَمَ**, imperat. **هَفِّ**, fut. **هَفَمَ**, infinit. **هَفْمًا**, Aph. **أَهَفِّ**, part. **هَفْمٌ**, Ethpa. **أَهَفَّمْ**. A similar complement is found in **عَسَمَ** to give (see § 29. 1. Rem.), imperat. **عَسِّ**, infinit. **عَسْمًا**, fut. **عَسَمَ** from **عَلَمَ**, Ethpe. **أَعَلَّمْ**.

c) Those which differ in form and inflection are **رَنَدَ**, to run, imperat. **رَنِدْ**; **رَفِيَ** to go away and **رَلِيَ** to come (see § 28. 2. 3. Rem.); also **رَوَسَ** to be (see § 32. 1. Rem. and § 38), fut. **رَوَسَ** and **رَوَسَ**; also from **رَوَسَ** is found a fut. apocopate **رَوَسَ**, **رَوَسَ**, plur. **رَوَسَ**, etc., having the signification of the conjunctive as well as of the usual future (comp. Agrell. Otiola Syr. p. 46); **رَبَا** to drink, with **ر** prosthet. **أَرَبَا**, imperat. **أَرَبْ**, part. **أَرَبٌ**, fut. **أَرَبَا**, infinit. **أَرَبًا**; **أَمَنَ**, Aph. **أَمِنَ** to believe; **مَبَا** (see App. to § 32), to live. Finally, in four verbs 3 rad. Olaph.; e. g. **صَلَا**, **صَلَا**, **صَلَا** (**صَلَا**), which merely occur in Pa. and its

passive, the second syllable quiesces in ـ , as in Verbs 3 Gutt. (see § 13. 1. Rem.), and ـ is retained in all of the tenses and moods, while its vowel falls back upon the preceding vacant consonant; e. g. 3 sing. fem. pret. كُنِيَ . The formation is as follows; pret. Pa. كُنِيَ , part. كُنِيَ , infinit. كُنِيَ , imperat. كُنِيَ , fut. يَكُنِي , Ethpa. أَكُنِي , part. كُنِيَ , infinit. كُنِيَ , fut. يَكُنِي .

1900

1901

1902

1903

1904

1905

Verbs Middle Rad. Doubled (𐤆𐤃 § 34).

	<i>Pael.</i>	<i>Ethpeel.</i>	<i>Pael.</i>	<i>Ethpaal.</i>	<i>Aphel.</i>	<i>Ethtaphel.</i>	<i>Shaphel.</i>	<i>Eshtaph.</i>
<i>Prët.</i> 3 m.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃
3 f.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	
2 m.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	
2 f.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	
1 c.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	
<i>Plur.</i> 3 m.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	
3 f.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	
2 m.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	
2 f.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	
1 c.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	
<i>Infjn.</i>	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃
<i>Imp.</i> 2 m.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃
2 f.	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃	𐤀𐤃	𐤀𐤃𐤆𐤃

PARADIGM OF THE VERB WITH DIACRITICAL POINTS.

(Compare § 4. Rem.).

	3 m.	3 f.	2 m.	1 c.
Preter. Sing.	صهلا صهلا صهلا	صهلا صهلا صهلا صهلا صهلا	صهلا صهلا صهلا	صهلا صهلا صهلا
Plur.	صهلا صهلا صهلا صهلا	*	*	صهلا صهلا
Fut. Sing.	صهلا صهلا صهلا	صهلا صهلا صهلا	صهلا صهلا صهلا	صهلا صهلا صهلا
Plur.	صهلا صهلا صهلا صهلا صهلا	*	صهلا صهلا صهلا	صهلا صهلا صهلا
Imper. Sing. m.	صهلا صهلا صهلا	Plur. m.	صهلا صهلا صهلا صهلا	
Infin.	صهلا صهلا	صهلا صهلا	صهلا صهلا	صهلا etc.
Part. Act.	صهلا m. صهلا f. صهلا	Passive	صهلا صهلا صهلا صهلا	صهلا

REM.—The forms of the verb which are omitted in the foregoing table, are not marked with diacritical points, since they may easily be recognized from their formation.

§ 36. *Verbs with Suffixes.*

The union of verbal forms with suffixes is much more simple in Syriac than in Hebrew. It should be remarked in general that the vowel of the first or second syllable either falls away; e. g. $\overset{\cdot}{\text{u}}$ in the 3 fem. and 1 sing. pret. and $\overset{\cdot}{\text{a}}$ in the fut.; or the vowel of the second syllable falls back upon the preceding consonant; e. g. in the same persons of pret. Pe. in which $\overset{\cdot}{\text{u}}$ of the first syllable falls away. The verbal endings u and o quiesce in $\overset{\cdot}{\text{u}}$ and $\overset{\cdot}{\text{o}}$. Verbal forms, unless they terminate with u and $\overset{\cdot}{\text{o}}$, remain unchanged before the suffixes u , u . Also the characteristic vowel of the first syllable of Pa. and Aph. remains unchanged, and the suffixes of the 3 plur. are attached to verbs in the form of separate pronouns. In respect to the particular persons the following should be remarked (see Table of the pronouns, § 16. and table of the verbs, with suffixes, § 36).

A. PRETERIT WITH SUFFIXES.

3 sing. masc. u before the suffixes u , u in the 2 plur. masc. and fem. The other persons u with suff. a. 1.

3 sing. fem. u before u , u . The others u with suff. a. 1.

2 sing. masc. u unchanged, and by way of exception with suff. c.

2 sing. fem. u is changed into u with suff. b.

1 sing. com. u forms u with suff. a. 1.

3 plur. masc. u becomes u with suff. b. or with ,
parag., excepting before u , u .

3 plur. fem. u either u with suff. c. or with ,
parag. u .

2 plur. masc. and fem. and 1 com. retain the forms صَهْلَةٌ , صَهْلَةٌ , صَهْلَةٌ with suff. c.

REM.—The 3 fem. 2 masc. and 1 com. sing. in some forms with suffixes are only distinguished from each other by the diacritical point, which, in the first person, stands over the consonant (vid. § 4). Verbs Med. E. with suff. follow the form of Verbs Med. A., and retain ـَ where the latter retain ـُ ; e. g. 3 sing. fem. صَهْلَةٌ with suff. صَهْلَةٌ . Yet the form صَهْلَةٌ occurs in Ps. cxviii. 167, instead of which, since no similar example occurs, the punctuation should perhaps be ـَ . The same is the case even in Verbs Med. Olaph. Quies. So the vowel ـَ belonging to قَالَ is changed into ـُ over قَالَ ; but in the 1 sing., ـَ remains; e. g. قَالَ . In respect to verbs 1 rad. ا and ا quiescent, it should be remarked, that where, in the regular verb, the first radical is without a vowel, ا retains its ـَ and ا its ـَ ; e. g. أَقْلَبُ . But where, in the regular verb, ـُ stands over the first radical, this class of verbs retains it in the same manner; e. g. أَمْرٌ with suff. أَمْرٌ , نَبْرٌ with suff. نَبْرٌ . Defective verbs, or those with Med. Rad. doubled, retain ـَ in the pret. unchanged, like the form صَهْلٌ . The 3 fem. and 1 sing. change ـَ into ـُ ; e. g. بَصَلٌ with suff. بَصَلٌ ; but they remain unchanged before قَهْ and قَهْ ; e. g. بَصَلٌ . Pa. and Aph. retain the vowel of the first syllable unchanged. In respect to ـَ of the second syllable, it should be observed that where Pe. retains ـُ , Pa. retains ـَ ; but where ـُ falls away or falls back upon the first syllable, ـَ is lost. The 3 sing. masc. and 3 plur. masc. and fem. in Pe. and Pa. with suff., are hence all similar, and can only be distinguished from each other by their signification in the context; e. g. صَهْلٌ (from صَهْلٌ or صَهْلٌ). But these forms are exceptions to this rule when standing before قَهْ and قَهْ .

B. FUTURE WITH SUFFIXES.

Throughout the sing. and in the 1 plur., ـَ , which has been inserted, remains unchanged before the suffixes قَهْ and

ض. Before the other suffixes it falls away, and the form **تَصَلِّ** takes the suff. a. 1.; but if the suff. is in the 3 person, only the suffix. a. 2. is used. The other persons are treated according to the rule laid down. In the plur. the 2 and 3 masc. and fem. remain unchanged with suff. c.

REM.—ا parag. of the 3 sing. fem. falls away, and is connected with the suff. after the form **لِصَلِّ**. What is true of **ا** in Pe. is also true in Pa in respect to the falling away of the vowel of the last syllable, excepting before **حَق** and **ضَب**. In the 3 sing. masc. with suff. of 3 person masc.; e. g. **تَصَلِّكَهَسَا**, **ا** appears sometimes over **ا**. But this form is neither mentioned by Amira nor by Sionita. The 2 sing. sometimes takes **ا** before the suff. of the 1 sing. and plur. The same is true in respect to the imperat.; e. g. **لَا لِصَلِّ لِي** put me not to shame. In Verbs Med. E. the middle radical retains **ا**, and in Verbs 3 Gutt., **ا**. This peculiarity, Amira, p. 389, refers exclusively to quadrilaterals, i. e. to Aph.; but examples are also found in Pe.; e. g. Ps. lxxi. 9. ed. Erpen. **لَا لِصَلِّ صَب**, ed. Paris. **لِصَلِّ صَب**, and in Pa. Ps. cxviii. 172, **لِصَلِّ صَب**. Amira adds that this form is found particularly in prohibitory negations, which remark is likewise confirmed by the examples given. The persons of the fut. with **ا** remain unchanged. But it should be remarked that if the form **تَصَلِّ** takes the suff. of the 3 per. sing. masc.; e. g. **تَصَلِّ نَسَا**, sometimes **ا** falls away; e. g. Matt. viii. 25, **بِخَمِّ نَسَا**.

C. IMPERATIVE WITH SUFFIXES.

The 2 sing. masc. **صَلِّ** remains unchanged with suff. a. 2. of the 1 per. sing. and plur., and of the 3 sing. fem. When the suff. is in the 3 sing. masc. the form of suff. c. is used.

In the 2 sing. fem. of the form **صَلِّكَ** with suff. b. **ا** quiesces in **ا**.

In the 2 plur. masc. **صَلِّدِه** passes into **صَلِّدَا** with suff. b.

The 2 plur. fem. is rare, and omits ق before the suffix.

REM.—The imperative with ـ and ـ in Pe. and in the other conjugations, retains its vowel unchanged; e. g. $\text{سَمِعْ$ *hear me*, $\text{اَسْمَعْ$ *receive him*. The forms of the imperat. pass., with an active signification, also remain unchanged; e. g. $\text{اَسْمَعْ$ *be reminded*, with suff. $\text{اَسْمَعْ$. In respect to the transposition of اَ in the plur. it should be remarked that ل of Verbs ل (§ 28. 1) loses its vowel ـ . But in those ل Verbs whose imperat. does not take اَ , this vowel is inserted after the first radical; e. g. $\text{اَسْمَعْ$ with suff. $\text{اَسْمَعْ$. Yet this transposition of اَ does not always take place, as the form $\text{اَسْمَعْ$ sometimes occurs. In Pa. and Aph. ـ , in Verbs 3 Gutt., ـ , falls away; e. g. $\text{اَسْمَعْ$ with suff. $\text{اَسْمَعْ$ *praise him*, $\text{اَسْمَعْ$ with suff. $\text{اَسْمَعْ$ *lead him hither*. Verbs ل are an exception, as they retain ـ ; e. g. $\text{اَسْمَعْ$ *do me good*. Also a form with ق parag. sometimes occurs; e. g. $\text{اَسْمَعْ$ with suff. $\text{اَسْمَعْ$. In the fem. plur. the paragogic form is the more usual; but in Pa. and Aph. both forms occur together.

D. INFINITIVE WITH SUFFIXES.

The infinitive Pe. $\text{اَسْمَعْ$ with suff. a. 1. remains unchanged before the suff. of the 2 per. plur. The suffixes of the other persons are attached to the form $\text{اَسْمَعْ$. But the infinitives of the remaining conjugations with اَ are treated as feminine substantives, the feminine suffixes of which (those of the 3 plur. excepted, which are attached separately to the form with اَ) they take, attached to the termination $\text{اَسْمَعْ$ (Compare § 45. 2. and § 48. B. feminines, declension 1).

REM.—In Pe., where ـ of the second syllable falls away, some grammarians insert, in its place, ـ ; e. g. $\text{اَسْمَعْ$. Buxtorf adds yet two other forms with اَ α اَ inserted after the third radical; e. g.

אֲשֶׁר־וְאֲשֶׁר־. If the vowel be —° , as in Verbs אֶזְכֹּר , it remains unchanged; e. g. אֲשֶׁר־אֶזְכֹּר .

E. PARTICIPLE WITH SUFFIXES.

Participles, which are considered as nouns, take *their* suffixes. This occurs, however, more rarely in the part. act., where either prepositions are used; e. g. כֹּתֵבְךָ , שׂוֹמְרֵךָ *who seek thee*, or a noun formed from the participle is joined with the suffix; e. g. מְשֻׁבָּבְךָ *supporting*, $\text{אֲשֶׁר־מְשֻׁבָּבְךָ}$ *his helper*. On the contrary participles with separate pronouns (vid. § 18. 4. Rem.), or with affirmatives (§ 20) form the present tense.

Proper Form.	Sing. 1 c.	2 m.	2 f.
Pret. Pe. } Sing. 3 m.) صَهَلَا	صَهَلْتُ	صَهَلْتَ	صَهَلْتِ
3 f. صَهَلَا	صَهَلْتِ	صَهَلْتُمْ	صَهَلْتُمْ
2 m. صَهَلَا	صَهَلْتُمْ	*	*
2 f. صَهَلْتِ	صَهَلْتُمْ	*	*
1 c. صَهَلَا	*	صَهَلْتُمْ	صَهَلْتُمْ
Plur. 3 m. صَهَلُوا	صَهَلْتُمْ	صَهَلْتُمْ	صَهَلْتُمْ
	صَهَلْتُمْ	صَهَلْتُمْ	صَهَلْتُمْ
3 f. } صَهَلْتِ	صَهَلْتُمْ	صَهَلْتُمْ	صَهَلْتُمْ
	صَهَلْتُمْ	صَهَلْتُمْ	صَهَلْتُمْ
2 m. صَهَلْتُمْ	صَهَلْتُمْ	*	*
2 f. صَهَلْتُمْ	صَهَلْتُمْ	*	*
1 c. صَهَلْتُ	*	صَهَلْتُمْ	صَهَلْتُمْ
Infinit. قَصَّصَهَا	قَصَّصْتُهَا	قَصَّصْتَهَا	قَصَّصْتَهَا
Imp. sing.) 2 m.) صَهَلَا	صَهَلْتُكَ	*	*
2 f. صَهَلْتِ	صَهَلْتُكِ	*	*
Plur. 2 m. صَهَلْتُمْ	صَهَلْتُمْ	*	*
2 f. صَهَلْتُمْ	صَهَلْتُمْ	*	*
	صَهَلْتُمْ		
Fut. sing.) 3 m.) تَصَهَلَا	تَصَهَلْتُ	تَصَهَلْتَ	تَصَهَلْتِ
Plur. 3 m. تَصَهَلْتُمْ	تَصَهَلْتُمْ	تَصَهَلْتُمْ	تَصَهَلْتُمْ
Pret. Pa. صَهَلَا	صَهَلْتُ	صَهَلْتَ	صَهَلْتِ
Infinit. Pa. مَصَّصَهَا	مَصَّصْتُهَا	مَصَّصْتَهَا	مَصَّصْتَهَا

§ 37. *Suffixes to Verbs with third Radical Olaph Quiescent (لّ).*

Verbs لّ (§ 32) differ so widely in their mode of connection with suffixes, from regular verbs, as to demand a separate treatment. It may be remarked in general :

1. That the termination لّ either loses ل, as in the 3 sing. masc. pret. Pe., or in the sing. masc. of the imperat. Pa., Aph., Shaph. with suff. c; or ل is changed into ـ movable, as in the infinit. Pe. with suff. a. 1, excepting before قه, فه, where the ـ which has arisen from ل also falls away, according to some. So the termination of the fut. لّ is changed into ـ with suff. b.

2. Forms which end in ـ either omit ـ entirely, and connect the suff. a. 1, with ـ movable, as 3 sing. masc. pret. Pa. and Aph. (and sometimes Pe. with ـ final), or ـ remains with suff. b, as 2 sing. masc. imperat. Pe., and, without exception, ـ remains also in the first case before قه, فه. The terminations of the imperat. fem. ـ, ـ are changed into ـ (or ـ) with suff. b, and into ـ with suff. c.

3. The forms which end with ا otiant., take for ا the forms ا (and ا); and for ا the form ا unchanged in all the preceding cases with suff. b; e. g. 3 plur. masc. pret. of all the conjugations excepting Peal.

In respect to individual persons of this class of verbs with suffixes, the following should be remarked :

A. PRETER. WITH SUFFIXES.

(Comp. Table of Verbs لّ with Suffixes.

The 3 sing. masc. لّ loses ل and appends suff b, and suff. ـ of the 3 sing. masc. to the form ـ.

The 3 sing. fem. كَلِمَةٌ takes, unchanged, suff. a. 1. The same is true of the 1 sing. كَلِمَةٌ .

2 sing. masc. كَلِمَةٌ takes, unchanged, suff. c.

2 sing. fem. كَلِمَةٌ attaches suff. b. to the form كَلِمَةٌ .

3 plur. masc. كَلِمَةٌ is changed into كَلِمَةٌ (and كَلِمَةٌ) with suff. b.

3 plur. fem. كَلِمَةٌ remains unchanged with suff. c.

2 masc. and fem. and 1 plur. take, unchanged, suff. c.

Rem. Verbs 3 rad. د , as they are mostly intransitives, take no suffixes in Peal. But Pa. and Aph. of these verbs with a transitive signification, as well as of Verbs ب with the same ending, take suff. a. 1, with the falling away of ـ , excepting before فَم , فَم , where ـ remains. The 3 sing. fem. remains unchanged in Pa. كَلِمَةٌ and Aph. كَلِمَةٌ . The same is true also of the 1 sing. in both conjugations. The 3 plur. masc. occurs mostly before the suff., with و doubled (see *Amira*, p. 372); e. g. Ps. liv. 3, *ed. Erpen.*, صَحَّوْهُم *they have sought them*. Sometimes the original ا appears before both وو ; e. g. Ps. lxxvii. 16, $\text{رَأَوْهُم$ *they have seen thee*. In Pa. كَلِمَةٌ and Aph. كَلِمَةٌ , ـ falls away before the suff., and د becomes movable; but ا quiesces in ـ ; e. g. سَبَّوْهُم with suff. بِئْسَ ; اَلْمَلِكُ with suff. اَلْمَلِكُ . The 3 plur. fem. in Pa. and Aph. in the simple form, takes the suff. given in the tab. with the falling away of ـ over د ; e. g. اَلْمَلِكُ . The paragogic form of these two conjugations takes suff. c. given in the table, without change.

B. FUTURE WITH SUFFIXES.

The 3 sing. masc. يَكْتُبُ and all the persons which terminate with ـ , affix to the form يَكْتُبُ suff. b. The 2 and 3 plur. masc. and fem. remain unchanged, and are connected, as in the regular verb, with suff. c.

Rem. This mode of formation also occurs in Pa. and Aph. Sometimes also \bar{x} takes the place of \bar{z} in the suff. 3 sing. fem.; e. g. Matt. i. 19, $\bar{t}e\bar{c}e\bar{m}a\bar{t}$ that he should dismiss her, or in Pa.; e. g. Luke xiii. 18, 20, $\bar{a}j\bar{b}e\bar{c}h\bar{a}$ I shall liken it. And with the falling away of \bar{z} ; e. g. $\bar{a}j\bar{b}e\bar{c}h\bar{a}$ I will show you, the correctness of which *Lud. de Dieu*, p. 398, doubts.

C. IMPERATIVE WITH SUFFIXES.

2 sing. masc. $\bar{t}e\bar{c}$ is unchanged with suff. b.

2 sing. fem. $\bar{t}e\bar{c}$ is changed into $\bar{t}e\bar{c}$ with suff. b.

2 plur. masc. $\bar{t}e\bar{c}$ is changed into $\bar{t}e\bar{c}$ (and $\bar{t}e\bar{c}$) with suff. b.

2 plur. fem. $\bar{t}e\bar{c}$ affixes suff. c. to the form $\bar{t}e\bar{c}$.

Rem. The imperat. Pa. $\bar{t}e\bar{c}$ and Aph. $\bar{t}e\bar{c}$ take the suffixes of the pret. in connection with the 3 or 1 person; e. g. $\bar{a}j\bar{b}e\bar{c}h\bar{a}$ heal her. The same is true in the plur. masc. of the same conjugations. In the fem., the paragogic form with suff. c. is the usual one. (Compare 2, above.)

D. INFINITIVE WITH SUFFIXES.

In the infinit. Pe. $\bar{t}e\bar{c}$, in place of \bar{t} , \bar{z} without a vowel is inserted with suff. a. 1. In respect to the falling away of \bar{z} before \bar{c} , \bar{c} , (see 1. above,) *Lud. de Dieu*, p. 395, doubts. The infinitives of the other conjugations are treated as in the regular verb. (Compare § 36, D.)

E. PARTICIPLE WITH SUFFIXES.

(Compare § 20 and § 36, E.)

<i>Passive.</i>		<i>Active.</i>		
Plur.	Sing.	Plur.	Sing.	
$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	} m. 2. } f. 2.
$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	
$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	} m. 1. } f. 1.
$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	$\bar{t}e\bar{c}$	

The participles of the other conjugations are inflected in a similar manner, retaining the characteristic vowels; e. g.

Pa. act. **سَأَلْتُمْ** *ye ask*, Aph. **شَكَرْنَا** *we thank*, Ethpe. **تَوَلَّيْنَا** *we turn about*.

General Remark.

Verbs of the form of **صَبَّأَ** *to console*, never lose the third radical letter **ا** when taking a suffix, but throw back its vowel upon the middle radical, which, according to § 36, usually stands vacant; e. g. pret. 3 sing. masc. **صَبَّأَ**, **صَبَّأَ**, 3 pl. masc. **صَبَّأْتُمْ**, **صَبَّأْتُمْ**, fem. **صَبَّأَتْ**, **صَبَّأَتْ**, fut. 3 sing. masc. **يَصْبِئُ**, **يَصْبِئُ**, imperat. 2 sing. masc. **صَبِّئْ**, **صَبِّئْ**, fem. **صَبِّئِي**, **صَبِّئِي**, 2 plur. masc. **صَبِّئُوا**, fem. **صَبِّئِينَ**, **صَبِّئِينَ**.

Verb ۱

Proper Form.	Sing. 1 c.	2 m.	2 f.
<i>Pret. Sing. Pe.</i> { 3 m. <i>Pa.</i> {	صَبَّأُ صَبَّأْتُ	صَبَّأُ صَبَّأْتَ	صَبَّأُ صَبَّأْتِ
3 f. <i>Pe.</i> { <i>Pa.</i> {	صَبَّأْتُ صَبَّأْتِ	صَبَّأْتُ صَبَّأْتِ	صَبَّأْتُ صَبَّأْتِ
1 c.	صَبَّأْتُ	*	صَبَّأْتُ
<i>Peal.</i> { <i>Plur. 3 m.</i> { <i>Pael.</i> {	صَبَّأْتُمْ صَبَّأْتُمْ صَبَّأْتُمْ	صَبَّأْتُمْ صَبَّأْتُمْ صَبَّأْتُمْ	صَبَّأْتُمْ صَبَّأْتُمْ صَبَّأْتُمْ
3 f. {	صَبَّأْتُمْ صَبَّأْتُمْ	صَبَّأْتُمْ صَبَّأْتُمْ	صَبَّأْتُمْ صَبَّأْتُمْ
<i>Infin.</i>	صَبَّأُ	صَبَّأُ	صَبَّأُ
<i>Imp.</i> { <i>Pe.</i> { 2 m. { <i>Pa.</i> {	صَبَّأْ صَبَّأْ	*	*
2 f.	صَبَّأْ	*	*
<i>Plur. 2 m.</i>	صَبَّأْ	*	*
2 f.	صَبَّأْ	*	*
<i>Futur. 3 m.</i>	صَبَّأُ	صَبَّأُ	صَبَّأُ

§ 38. *Auxiliary Verbs, or Verbs Substantive.*

1. There are in Syriac two auxiliary verbs (verbs substantive). One of these, ܐܘܪܝܢܐ *to be*, which, in Hebrew, exists as *Vau* conversive, is used to form the moods and tenses which are wanting (see § 18. 4. *Rem.*). The other, which is properly a noun, ܐܘܪܝܢܐ *being, substance, essence (essentia)*, with Olaph prosthetic ܐܘܪܝܢܐ, takes the place of the auxiliary verb *to be*. The former of these, ܐܘܪܝܢܐ, belongs to Verbs ܐܘܪܝܢܐ, like which it is inflected, but in respect to which it is to be particularly observed, that, when connected with the participle, preter. or future, the ܐܘܪܝܢܐ (with *Linea occultans*) is not pronounced; this is also the case when the verb is added merely for the sake of emphasis; e. g. ܐܘܪܝܢܐ ܐܘܪܝܢܐ *he has begun*. Upon the double formation of the fut. ܐܘܪܝܢܐ and ܐܘܪܝܢܐ, see § 35, 2, c. The inflection of ܐܘܪܝܢܐ is as follows:

Plur.				Sing.		
F.	C.	M.		F.	C.	M.
	ܐܘܪܝܢܐ	ܐܘܪܝܢܐ		ܐܘܪܝܢܐ		
	ܐܘܪܝܢܐ	ܐܘܪܝܢܐ		ܐܘܪܝܢܐ	ܐܘܪܝܢܐ	1.
	ܐܘܪܝܢܐ	ܐܘܪܝܢܐ		ܐܘܪܝܢܐ	ܐܘܪܝܢܐ	2.
	ܐܘܪܝܢܐ	ܐܘܪܝܢܐ		ܐܘܪܝܢܐ	ܐܘܪܝܢܐ	3.

2. In connection with ܐܘܪܝܢܐ is formed ܐܘܪܝܢܐ, which is inflected similarly to ܐܘܪܝܢܐ; e. g. ܐܘܪܝܢܐ *I am not*. ܐܘܪܝܢܐ in connection with ܐܘܪܝܢܐ forms the imperfect; e. g. ܐܘܪܝܢܐ ܐܘܪܝܢܐ or ܐܘܪܝܢܐ ܐܘܪܝܢܐ *he was*. The same tense is also expressed by ܐܘܪܝܢܐ ܐܘܪܝܢܐ. ܐܘܪܝܢܐ doubled marks the pluperfect; e. g. ܐܘܪܝܢܐ ܐܘܪܝܢܐ *I had been*.

CHAPTER III.

THE NOUN.

§ 39. *Derivation of Nouns.*

1. Nouns, as in Hebrew and Chaldee, are primitive, derivative, and sometimes compounded. To primitives belong nouns of one and two syllables, which indicate animals, plants, metals, numbers, members of the bodies of animals, etc. (See *Gesenius, Lehrgeb.* p. 478, sq.). Inasmuch as they coincide with simple verbal forms, they are always recognized as nouns by the nature of the object which they designate; e. g. **لَحْمٌ** *flesh*, **ذَهَبٌ** *gold*, **فِضَّةٌ** *silver*. The derivatives, which are by far the most numerous, are formed partly from verbs (verbals), and partly from nouns (denominatives).

2. The derivation of nouns is effected; a) without any change of the original word; e. g. **مَكَلَمٌ** *counsel*, from **كَلِمٌ** *to counsel*; **أَحْزَانٌ** *mourning*, from **أَحْزَأَ** *to mourn*; or by a mere change of the vowel; e. g. **مَلِكٌ** *king*, **أَسْرٌ** *fetter*; b) by the falling away of the radical letter; e. g. **أَسْرٌ** *sleep*, from **سَمِعَ**; **أَصْبٌ** *care*, from **أَبْصَرْتُ**; **كَلْبٌ** *the heart*, from **كَلَبَ**; but especially c) by the addition of formative letters or of entire syllables. Those letters, if initial, are **ا**, **م**, **د**, **ل**, **س**; if medial, they are **د** and **م**; final, **ا**, **و**, **ل**. Several of these formative letters are sometimes found in the same noun; e. g. **الْفَقِيرُ** *scholar*, **وَالْمُلْكُ** *dominion*, **مِنْ مَبْعُودَةٍ** *compassion*, **فَلَمَّضًا** *flame*.

§ 40. *Nouns derived from Verbs.*

Verbal nouns are kindred either to participles, and denote the subject or object of the action (Concrete Nouns), or they are kindred to the infinitive, and receive the signification of the action or quality itself (Abstract Nouns). But frequently in the formation of these nouns, rare or obsolete forms of the infinitives and participles are chosen. The following tables present a collective view of the modes of formation.

TABULAR VIEW
OF
NOUNS DERIVED FROM REGULAR AND IRREGULAR VERBS.

I. PARTICIPIAL FORMS.

A. OF PEAL.

a. *The simple but unusual Participial Forms, which are mostly Adjectives.*

Absolute state, { صَهْلًا
Emphat. state., { صُهْلًا

رَجُلًا a man.

رَجُلًا an associate.

رَجُلًا leprous.

رَجُلًا and رَجُلًا

رَجُلًا mournful

{ صَهْلًا
{ صُهْلًا

رَجُلًا foolish.

رَجُلًا rural, quiet.

رَجُلًا sick.

رَجُلًا

رَجُلًا pure.

رَجُلًا and رَجُلًا

رَجُلًا, رَجُلًا equal.

رَجُلًا hard.

رَجُلًا impure ; رَجُلًا much.

From these are derived Abstract Nouns ; e. g. رَجُلًا hardness ;

رَجُلًا multitude.

b. *Usual Participial Forms of Peal.*

	a. Active.		β. Passive.		
Absolute state, {	فُهْلًا	{	فُهْلًا		
Emphat. state, {	فُهْلًا	{	فُهْلًا		
	فُهْتِدْ a witness.		فُهْتِدْ sound.		
	فَا		فَا righteous.		
	فُهْتِدْ اَفْهَدْ black.		فُهْتِدْ اَفْهَدْ a hireling.		
	فَدْ		فَدْ and فَدْ		
	فُهْتِدْ اِنْهَدْ an inhabitant.		فُهْتِدْ اِنْهَدْ dry.		
	فِهْ		فِهْ		
	فُهْتِدْ اِنْمِدْ a herdsman.		فُهْتِدْ اِنْمِدْ long-suffering.		
	فَدْ and فَدْ		فَدْ		
	فُهْتِدْ اِنْمِدْ reviling.		فُهْتِدْ اِنْمِدْ renowned.		
	فَا		فُهْتِدْ اِنْمِدْ free.		
	فُهْتِدْ اِنْمِدْ a herdsman.		فَا		
	فُهْتِدْ اِنْمِدْ a landlord.		فُهْتِدْ a concealed.		
	فَا and فَا		فَا and فَا		
	فُهْتِدْ اِنْمِدْ a physician.		فُهْتِدْ اِنْمِدْ m. f. beautiful.		
	فَا and فَا				
	فُهْتِدْ beautiful.		فَا and فِهْ		
<table border="0" style="width: 100%;"> <tr> <td style="text-align: center;">فُهْتِدْ prophet,</td> <td style="text-align: center;">فُهْتِدْ prophetess.</td> </tr> </table>				فُهْتِدْ prophet,	فُهْتِدْ prophetess.
فُهْتِدْ prophet,	فُهْتِدْ prophetess.				

Here belong also Abstract Nouns, as *فُهْتِدْ اِنْمِدْ healing*, *فُهْتِدْ اِنْمِدْ publication*, *فُهْتِدْ اِنْمِدْ freedom*, *فُهْتِدْ اِنْمِدْ* and *فُهْتِدْ اِنْمِدْ righteousness*, *فُهْتِدْ اِنْمِدْ dryness*.

c. *With Immutable Vowels.*

Ab. stat.,	{	صُهْلًا	صُهْلًا	صُهْلًا	صُهْلًا	صُهْلًا	& with ة
Emph.,	{	صُهْلًا	صُهْلًا	صُهْلًا	صُهْلًا	صُهْلًا	صُهْلًا
صُهْلًا	a plough-	صُهْلًا	small.	صُهْلًا	صُهْلًا	صُهْلًا	a red
صُهْلًا	man.	صُهْلًا		صُهْلًا	صُهْلًا	صُهْلًا	(color).
صُهْلًا	weak.	صُهْلًا	a mob,	صُهْلًا	a sower.	صُهْلًا	a friend.
		صُهْلًا	a rabble.				
صُهْلًا		صُهْلًا		صُهْلًا	merer.]	صُهْلًا	
صُهْلًا	a carpenter.	صُهْلًا	a preacher.	صُهْلًا	a ham-	صُهْلًا	black.
صُهْلًا	and صُهْلًا	صُهْلًا	صُهْلًا	صُهْلًا	and صُهْلًا	صُهْلًا	a possessor.
صُهْلًا	a spend-	صُهْلًا	damp.	صُهْلًا	a giver.	صُهْلًا	and صُهْلًا
	thrift.	صُهْلًا	and صُهْلًا				
صُهْلًا	a judge.	صُهْلًا	a destroyer.	صُهْلًا	mortal.	صُهْلًا	fortunate.
صُهْلًا		صُهْلًا		صُهْلًا		صُهْلًا	divorce.
صُهْلًا	a combatant.	صُهْلًا	a youth.	صُهْلًا	a barber.	صُهْلًا	a bill of
صُهْلًا	an orator.	صُهْلًا		صُهْلًا	a spy.	صُهْلًا	a cleft.
صُهْلًا	and صُهْلًا	صُهْلًا	and صُهْلًا	صُهْلًا	and صُهْلًا		
صُهْلًا	a seer.	صُهْلًا	mournful.	صُهْلًا	creator.		
صُهْلًا	quiet.			صُهْلًا	a mocker.		
صُهْلًا	and صُهْلًا						
صُهْلًا	a baker.						

From these are formed Abstract Nouns, like **صُهْلًا** rejection, **صُهْلًا** littleness, **صُهْلًا** division, **صُهْلًا** giving, etc.

B. PARTICIPIAL FORMS.

a. Of the other Active Conjugations.

Paël.	Aphel.	Shaphel.
It takes the usual form, and the form with لُ and the form لُ	Usual form and لُ , لُ	Usual form and لُ
لُ a leader.	لُ a dwelling.	لُ rich.
لُ poor.	لُ pincers.	لُ a slave.
لُ	لُ an offense.	لُ changing.
لُ a teacher.	لُ	لُ
لُ	لُ true.	لُ a deliverer.
لُ a torturer.	لُ	لُ and لُ
لُ and لُ	لُ despairing.	لُ proud.
لُ united.	لُ	Part. pass.
لُ high.	لُ injurious.	لُ completed.
لُ and لُ	لُ and لُ	
لُ seditious.	لُ high.	
لُ a leader.	لُ and لُ	
لُ and لُ	لُ a watch-tower.	
لُ a physician.	لُ a sickle.	
لُ and لُ	لُ and لُ	
لُ a comforter.	لُ a confessor.	

From these are derived Abstract Nouns, as **لُ** direction, **لُ** doctrine, **لُ** healing, &c.

b. *Of the Passive Conjugations.*

Ethpeel.	Ethpaal.	Eshtaphal.
Usual form and } those with ^و ^ا } ح ^و and ح ^ا ق ^ا ض ^ا ه ^ا entreat- ing.	Usual form and } those with ^و ^ا } ق ^ا ص ^ا ك ^ا curdled. ص ^ا ق ^ا ص ^ا ب ^ا renowned. ق ^ا ق ^ا ص ^ا ل ^ا eloquent.	Usual form and } those with ^و ^ا } ل ^ا and ل ^ا ق ^ا ص ^ا ل ^ا full.

C. PARTICIPIAL FORMS OF LESS FREQUENT CONJUGATIONS.

Pael.	Peael.	Pael
Usual form and } ق ^ا ص ^ا ل ^ا } ق ^ا ص ^ا ل ^ا a church- treasurer.	Usual form and } ق ^ا ص ^ا ل ^ا } ق ^ا ص ^ا ل ^ا unhurt.	Usual form and } ق ^ا ص ^ا ل ^ا } ق ^ا ص ^ا ل ^ا a farrier.

Pael.	Taphel.	Quadriliterals.
Usual form and } ق ^ا ص ^ا ل ^ا } ق ^ا ص ^ا ل ^ا a pitcher. ق ^ا ص ^ا ل ^ا sudden.	Usual form and } ق ^ا ص ^ا ل ^ا } ق ^ا ص ^ا ل ^ا an interpreter. ق ^ا ص ^ا ل ^ا a pupil.	ق ^ا ص ^ا ل ^ا an accuser.

II. INFINITIVE FORMS.

A. OF PEAL.

a. *Simple Infinitive Forms—Segholates.*

Absolute state, {	صَلَا	{	صَلَا	{	صَلَا
Emphat. state, {	صَلَا	{	صَلَا	{	صَلَا
نُصَلَا the soul.	رُحَلَا rain.	صَلَا	صَلَا	صَلَا	صَلَا holiness.
كُصَلَا bread.	بُصَلَا morning.	صَلَا	صَلَا	صَلَا	صَلَا the knee.
صَد	طَا	صَلَا	صَلَا	صَلَا	صَلَا
بُصَلَا sea-grass.	أُصَلَا a lamb.	صَلَا	صَلَا	صَلَا	صَلَا a way.
نُصَلَا herbage.	صَد	صَلَا	صَلَا	صَلَا	صَلَا
أُصَلَا a child.	صَلَا diligence, (for صَلَا).	صَلَا	صَلَا	صَلَا	صَلَا
حَد and حَد	حَد and حَد	صَلَا	صَلَا	صَلَا	صَلَا
مُصَلَا death.	سُصَلَا peace.	صَلَا	صَلَا	صَلَا	صَلَا goodness.
أُصَلَا a yoke.	بُصَلَا a dwelling.	صَلَا	صَلَا	صَلَا	صَلَا an end.
لَا and كَد	لَا and كَد	صَلَا	صَلَا	صَلَا	صَلَا
سُصَلَا joy.	قُصَلَا rest.	صَلَا	صَلَا	صَلَا	صَلَا
كَا	كَا	صَلَا	صَلَا	صَلَا	صَلَا
أُصَلَا a treasure.	كُصَلَا the heart.	صَلَا	صَلَا	صَلَا	صَلَا coldness.
لَا and كَا	لَا and كَا	صَلَا	صَلَا	صَلَا	صَلَا
أُصَلَا countenance.	أُصَلَا labor,	صَلَا	صَلَا	صَلَا	صَلَا anguish.

It is seldom that all three forms are found derived from one original; e. g. *أُصَلَا* a rope, *بُصَلَا* a pestilence, *كُصَلَا* guilt; oftener two forms, as *أُصَلَا* an oak, *بُصَلَا* a storm (from *أُصَلَا*).

b. Infinitive Forms with Immutable Vowels.

Abs. stat. { مَهْلًا	{ مَهْلًا	{ مَهْلَكًا	{ مَهْلَةً
Em. stat. { مَهْلًا	{ مَهْلًا	{ مَهْلَكًا	{ مَهْلَةً
رَهْدًا a herd.	رَهْدًا a punc-	رَهْدًا seizure.	رَهْدًا folly.
رَهْدًا a work.	رَهْدًا ture.	رَهْدًا affiance.	رَهْدًا a king-
رَهْدًا	رَهْدًا gleaning.	رَهْدًا	رَهْدًا dom.
رَهْدًا a girdle.	رَهْدًا (and رَهْدًا)	رَهْدًا a fetter.	
رَهْدًا	رَهْدًا a howl-		
رَهْدًا renown.	رَهْدًا	رَهْدًا and رَهْدًا	رَهْدًا and رَهْدًا
رَهْدًا	رَهْدًا tradition.	رَهْدًا talkative-	رَهْدًا favor.
رَهْدًا a vessel.	رَهْدًا	رَهْدًا ness.	رَهْدًا and رَهْدًا
رَهْدًا and رَهْدًا	رَهْدًا a question.		رَهْدًا and رَهْدًا
رَهْدًا nature.	رَهْدًا and رَهْدًا		رَهْدًا indecency.
رَهْدًا a flowing.	رَهْدًا perfume.		رَهْدًا appear-
رَهْدًا and رَهْدًا	رَهْدًا a dwelling.		رَهْدًا appear-
رَهْدًا medita-	رَهْدًا and رَهْدًا		رَهْدًا posses-
رَهْدًا tion.	رَهْدًا arrival.		رَهْدًا sion.
رَهْدًا reading.	رَهْدًا fullness.		رَهْدًا and رَهْدًا
رَهْدًا	رَهْدًا		رَهْدًا orna-
رَهْدًا rest.	رَهْدًا confi-		رَهْدًا ment.
رَهْدًا and رَهْدًا	رَهْدًا dence.		
رَهْدًا a sprout.	رَهْدًا and رَهْدًا		
	رَهْدًا error.		

B. USUAL INFINITIVE FORMS OF PEAL AND OF THE OTHER CONJUGATIONS.

Peal	Pael.	Aphel.	Shaphel.
	Usual form and	Usual form and	Usual form and
لَمَّهْ، كَمَّهْ، فَمَّهْ، صَدَّهْ	لَمَّهْ، or لَمَّهْ	كَمَّهْ فَمَّهْ thought.	فَمَّهْ فَمَّهْ change.
مَرَّهْ a bed.	لَمَّهْ flattery.		فَمَّهْ slavery.
مَرَّهْ a desert.	لَمَّهْ help.	كَمَّهْ a concussion.	
مَرَّهْ a thrust.	لَمَّهْ combat.		فَمَّهْ delay.
مَرَّهْ	مَرَّهْ	مَرَّهْ	مَرَّهْ
مَرَّهْ a speech.	مَرَّهْ merchandise.	مَرَّهْ destruction.	
مَرَّهْ	مَرَّهْ	مَرَّهْ	مَرَّهْ
مَرَّهْ insight.	مَرَّهْ despair.	مَرَّهْ a gift.	مَرَّهْ deliverance.
مَرَّهْ	مَرَّهْ and مَرَّهْ	مَرَّهْ	مَرَّهْ
مَرَّهْ departure.		مَرَّهْ a saw.	
مَرَّهْ bellows.	مَرَّهْ rubbish.	مَرَّهْ a hoe.	
مَرَّهْ and مَرَّهْ	مَرَّهْ and مَرَّهْ	مَرَّهْ (and مَرَّهْ)	مَرَّهْ and مَرَّهْ
مَرَّهْ harkening.	مَرَّهْ a mantle.	مَرَّهْ an assembly.	مَرَّهْ conclusion.
مَرَّهْ and مَرَّهْ	مَرَّهْ and مَرَّهْ	مَرَّهْ and مَرَّهْ	مَرَّهْ and مَرَّهْ
مَرَّهْ a drawing off (of water).	مَرَّهْ doctrine.	مَرَّهْ conclusion.	مَرَّهْ a promise.
مَرَّهْ and مَرَّهْ			
مَرَّهْ arrival.			

C. INFINITIVE FORMS OF THE LESS FREQUENT CONJUGATIONS.

Palel and Palpel.	Pealel.	Pavel and Paiel.
<p>إِسْفَافٌ <i>splendor.</i> كَدٌّ and كَدٌّ</p>	<p>إِنْسَانٌ <i>in-</i> <i>nocence.</i></p>	<p>أَسْوَدٌ <i>a worm.</i> كَدٌّ and كَدٌّ</p>
<p>إِسْفَافٌ <i>motion.</i> كَدٌّ</p>		<p>أَسْوَدٌ <i>a mystery.</i> Pali.</p>
<p>إِسْفَافٌ <i>contam-</i> <i>ination.</i></p>		<p>أَسْوَدٌ <i>astonish-</i> <i>ment.</i></p>
Parel.	Pamel.	Taphel.
<p>إِسْفَافٌ <i>swiftness.</i></p>	<p>إِسْفَافٌ <i>shame.</i></p>	<p>أَسْوَدٌ <i>doctrine.</i></p>

§ 41. *Denominative Nouns.*

Here belong :

1. Nouns ; a) without any formative additions, derived from some other nouns, which may be either primitives or derivatives of verbs ; e. g. بَانِي a *gardener*, from بَانِي a *garden* ; سَالِكِي a *seaman*, from سَالَت salt ; b) with the formative syllables بَانِي masc., بَانِي fem., (Patronymics or Gentile Nouns) ; e. g. رُومِي *Roman*, إِسْرَائِيلِي *Israelitess* ; with the falling away of the syllable و in names of towns ; e. g. إِفْسَاسِي an *Ephesian*, from إِفْسَاس ; or Feminine Abstract Nouns, terminating in يَّة and ِيَّة ; e. g. لُحْفِيَّة *youthfulness*, from لُحْف a *youth* ; بُصْرِيَّة *blindness*, from بُصْر *blind* ; رَأْسِيَّة *beginning*, from رَأْس the *head*, *principal* ; c) diminutives with ِيَّة or ِيَّة masc. and ِيَّة fem. attached to the noun ; e. g. بُنِيَّة a *little son*, from بُن ; إِخْوَانِيَّة a *little brother*, from إِخْوَان ; بَنَاتِيَّة a *little daughter* from بَنَات ; كَلْبِيَّة a *young dog*, from كَلْب . Sometimes we find both forms in use ; e. g. بُنِيَّة and بُنِيَّة a *manikin*, from بُنِي . Diminutives from compound nouns also occur ; e. g. بُنِيَّة from بُنِي ; also a double formation ; e. g. بُنِيَّة a *very little man*, بُنِيَّة a *very little daughter*.

REM.—Amira (p. 145) mentions a form with the third radical letter doubled, and ِيَّة inserted between them ; e. g. بُنِيَّة a *little assembly*, from بُنِي .

2. Adjectives belong here, which are formed ; a) by affixing the terminations ِيَّة masc. and ِيَّة fem. ; e. g. بُنِيَّة masc. بُنِيَّة fem., *spiritual*, from بُنِي ; b) by affixing the terminations ِيَّة masc. ِيَّة fem. ; e. g. بُنِيَّة masc.

ܐܘܩܘܦܝܐ fem. *corporeal* from ܐܘܩܘܦܐ; ordinal numerals (see § 50. 3); e. g. ܠܘܬܝܬܝܘܬܝܐ *the third*, from ܠܘܬܝܬܝܘܬܝܐ; c) by affixing the terminations ܢܘܢ masc., ܢܝܢܐ fem.; e. g. ܕܘܢܝܢܐ masc., ܕܘܢܝܢܝܐ fem.

REM.—In respect to the cases under *a.* and *c.* above, Amira remarks (p. 106) that the latter is rather used in metaphorical language, yet he also admits the interchange of the two forms.

§ 42. Composite and Exotic Nouns.

1. The formation of words by composition is more frequent in Syriac than in the other Semitic dialects, (see Michaelis, p. 151; Lud. de Dieu, pp. 73, 74). The words most frequently used in forming compounds are ܒܢܐ *son*; e. g. ܒܢܐܢܐ *man*, ܒܢܐܘܢܐ *voice*; ܚܘܒܐ *sir*; e. g. ܚܘܒܐܢܐ *enemy*; ܕܘܢܐ *much*; e. g. ܕܘܢܐܢܐ *householder*; ܕܘܢܐܢܐ *principal*; e. g. ܕܘܢܐܢܐܢܐ *firstling*; ܕܘܢܐܢܐ *house*; e. g. ܕܘܢܐܢܐܢܐ *corn-house*; sometimes ܐܘܩܘܦܝܐ *eating*; e. g. ܐܘܩܘܦܝܐܢܐ *adversary*. In changing the Concrete idea into the Abstract, either the last part of the compound word only is regarded; e. g. ܐܘܩܘܦܝܐܢܐ *hostility*, or both parts are changed into the feminine; e. g. ܐܘܩܘܦܝܐܢܐ *house-holding*. Upon the plural inflection see § 44.

2. The Syrians have introduced many Greek words into their language, and given them either Syriac terminations or permitted them to retain, more or less, the Greek forms. The following are examples; ܐܘܩܘܦܝܐܢܐ *ἀγία*, ܐܘܩܘܦܝܐܢܐ *εὐαγγελιον*, ܐܘܩܘܦܝܐܢܐ *εἰσαγωγή*, ܐܘܩܘܦܝܐܢܐ *πυργος*, ܐܘܩܘܦܝܐܢܐ *γεωμετρία*, ܐܘܩܘܦܝܐܢܐ *ἡγεμων*, ܐܘܩܘܦܝܐܢܐ *μαλλον*, ܐܘܩܘܦܝܐܢܐ *μαθηματα*, ܐܘܩܘܦܝܐܢܐ *συλλογισμος*. There are some peculiarities

in the formation of these words, for which see § 12. 5. and § 44. Rem. 8. At the time of the Crusades, the Syrians introduced words also from the western languages; e. g. **ܩܢܝܢܐ** *the Franks*, **ܐܠܡܢܐ** *Germany*, **ܐܢܓܠܐ** *England*, **ܩܢܝܢܐ** *Prince*, **ܗܢܪܝ** *Henry*, etc.

§ 43. *Gender of Nouns.*

The Syriac language has but two genders, *masculine* and *feminine*. The latter is distinguished partly by the signification and partly by the form.

1. In respect to the signification, the gender is fixed by the same rules as in Hebrew. Masculines are the names of men, masculine offices, nations, mountains, months and rivers. Feminines are the names of female persons and animals, countries, cities, and members of human and animal bodies, which are found double although they have masculine endings in the plural; e. g. **ܩܢܝܢܐ** *feet* from **ܩܢܝܢܐ**, etc.

2. In respect to form, the feminine is characterized by the terminations **ܐ** (**ܐܐ**), **ܐܐ**, **ܐܐ**, **ܐܐ**. But the first of those final syllables, which is particularly used for the formation of feminines from masculines (e. g. **ܩܢܝܢܐ** *female companion* from **ܩܢܝܢܐ** *masc.*), must not be confounded with a similar sounding termination of masculines (the emphatic state, § 45, 3) usually given in the lexicons, as the only masculine form in use. To distinguish this fem. form from the masculines, it is usually given with the termination **ܐܐ**; e. g. **ܩܢܝܢܐܐ** *the queen*. The forms with **ܐܐ** and **ܐܐ** have arisen by apocope from **ܐܐ**; e. g. **ܩܢܝܢܐܐ** *goodness*, **ܩܢܝܢܐܐ** *beam*. The last of the above mentioned endings **ܐܐ** is seldom used; e. g. **ܩܢܝܢܐܐ** *part*.

REM.—1. The feminine ending ة is generally found in adjectives ; e. g. كَلْبٌ masc. كَلْبَةٌ fem. If the word ends with ا , this letter is changed into ة , and forms ة ; e. g. بَعْلٌ masc. بَعْلَةٌ fem. Gentile nouns and numerals ending with ا change that termination into ة ; e. g. بَشَرٌ masc. بَشَرَةٌ fem. Nouns with ا final are masculine when ا is a radical letter of the noun ; e. g. قَوْسٌ bow, زُجَّةٌ ornament, زَيْتُونَةٌ olive.

REM.—2. Many nouns with a masculine ending are feminine or common. They are usually given in the emphatic state (§ 45. 3) ; e. g. سَافِلَةٌ ship, سَبِيلٌ way, رِيبٌ rib, أَرْضٌ earth, دَبَابَةٌ pitcher, بُيُوتٌ well, جَمَلٌ herd, سُلْبَةٌ line of battle, أَمْرٌ com. time, زَبَابَةٌ leather bottle, سَيْفٌ sword, com., كُلْبَةٌ burden, تَلْعَةٌ talent, حِجَابٌ stone, بَطْنٌ belly, لِسَانٌ com. tongue, نَفْسٌ soul, نَارٌ fire, قَمَرٌ com. moon, دِفْعَةٌ shield, عَمَلٌ com. moth, فَرْعٌ branch, فَرْشٌ bed, رِيحٌ com. wind, رُجُوبٌ com. terror, سَمَاءٌ com. firmament, سَهْلٌ hades, سَهْلٌ rust, سَمَاءٌ com. heaven, سَمَاءٌ com. sun, سَمَاءٌ lily. Names of animals also are of the common gender ; e. g. سَمَاءٌ an ass, سَمَاءٌ a camel ; also the cardinal numbers from 20 to 100. Greek nouns retain their gender ; e. g. συννοδος διατριχη . In general, those nouns are considered as feminine which come from the feminine of the Hebrew, ending in ת , and all of those nouns which, in the emphatic state, end in ת (§ 45. 3).

§ 44. *Number of Nouns.*

There are two numbers in Syriac, the singular and plural. There are, indeed, four dual forms, taken from the Hebrew, ending in ܥܢܐ (ܠܢܐ masc. *two*, ܠܢܐܐ fem. *two*, ܠܦܠܢܐ *two hundred*, and ܠܦܠܢܐܐ *Egypt*); but they cannot be considered as a special form of the language. Pairs are usually expressed by the plural, and duality by the numeral *two*.

The plural of masculines is formed by annexing the syllable ܥܢܐ to the noun sing.; e. g. ܠܦܠܢܐ *mountains*, from ܠܦܠܐ; that of the feminine by ܥܢܐ (instead of ܐܢܐ); e. g. ܠܦܠܢܐܐ *virgin*, plur. ܠܦܠܢܐܐܐ.

Rem. 1. Plural masculines of derivatives from Verbs ܠܐ, ending with ܠܐ and ܠܐ, terminate in ܥܢܐ; e. g. ܠܦܠܐ *boy*, plur. ܠܦܠܐܐ; ܠܦܠܐܐ *dwelling*, plur. ܠܦܠܐܐܐ. Feminines ending in ܐܢܐ and ܠܐ take ܥܢܐ; e. g. ܠܦܠܐܐ *kingdom*, plur. ܠܦܠܐܐܐ; ܠܦܠܐܐ: those ending in ܐܢܐ take ܥܢܐ; e. g. ܠܦܠܐܐ *creature*, plur. ܠܦܠܐܐܐ. Nouns derived from Verbs ܠܐ, if the doubled consonant appear again in the plural, take *Linea occultans* under the first of the similar letters; e. g. ܠܦܠܐܐܐ from ܠܦܠܐܐ *sea*, ܠܦܠܐܐܐ from ܠܦܠܐܐ *people*.

Rem. 2. Some masculines form the plural in the same manner as feminines. Here belong: ܠܦܠܐܐ *physician*, plur. ܠܦܠܐܐܐ; ܠܦܠܐܐ *crib*, plur. ܠܦܠܐܐܐ; ܠܦܠܐܐ *lion*, plur. ܠܦܠܐܐܐ; ܠܦܠܐܐ *place*, plur. ܠܦܠܐܐܐ; ܠܦܠܐܐ *snake*, plur. ܠܦܠܐܐܐ; ܠܦܠܐܐ *mule*, plur. ܠܦܠܐܐܐ; ܠܦܠܐܐ *throne*, plur. ܠܦܠܐܐܐ; ܠܦܠܐܐ *night*, plur. ܠܦܠܐܐܐ; ܠܦܠܐܐ *member*, plur. ܠܦܠܐܐܐ; ܠܦܠܐܐ *herdsman*, plur. (as a part. ܠܦܠܐܐܐ) ܠܦܠܐܐܐ; ܠܦܠܐܐ *cup-bearer*, plur. ܠܦܠܐܐܐ, &c. (Compare *Agrell, Comment. de varietate generis et numeri*, p. 68; and upon the absolute and emphatic states. their form and use, see § 45. 1. 3.)

REM.—3. The following feminines form the plural like masculines; a) by rejecting the feminine ending of the emphatic singular (§ 45. 3), *اَللّٰ* *ell*, *اَلصّٰ*; (*اَلنّٰ* *woman*, *اَلنّٰ*); *اَلهٰ* *wall*, *اَلهٰ*; *اَلبّٰ* *garden*, *اَلبّٰ*; *اَلصّٰ* *coal*, *اَلصّٰ*; *اَلبّٰ* *fig-basket*, *اَلبّٰ*; *اَلصّٰ* *tear*, *اَلصّٰ*; *اَلصّٰ* *thorn*, *اَلصّٰ*; *اَلصّٰ* *wheat*, *اَلصّٰ*; *اَلصّٰ* *window*, *اَلصّٰ*; *اَلصّٰ* *tile*, *اَلصّٰ*; *اَلصّٰ* *basin*, *اَلصّٰ*; *اَلصّٰ* *leaf (of paper)*, *اَلصّٰ*; *اَلصّٰ* *sickle*, *اَلصّٰ*; *اَلصّٰ* *sieve*, *اَلصّٰ*; *اَلصّٰ* *word*, *اَلصّٰ*; *اَلصّٰ* *hair*, *اَلصّٰ*; *اَلصّٰ* *cave*, *اَلصّٰ*; *اَلصّٰ* *barley*, *اَلصّٰ*; *اَلصّٰ* *ship*, *اَلصّٰ*; *اَلصّٰ* *cluster (of grapes)*, *اَلصّٰ*; *اَلصّٰ* *thong*, *اَلصّٰ*; *اَلصّٰ* *bridle*, *اَلصّٰ*; *اَلصّٰ* *bark*, *اَلصّٰ*; *اَلصّٰ* *almond*, *اَلصّٰ*; *اَلصّٰ* *year*, *اَلصّٰ*; *اَلصّٰ* *hour*, *اَلصّٰ*; *اَلصّٰ* *fig*, *اَلصّٰ*, etc.; b) by retaining *ل*; e. g. *اَلصّٰ* *booty*, *اَلصّٰ*; *اَلصّٰ* *cry*, *اَلصّٰ*; *اَلصّٰ* *sight*, *اَلصّٰ*; *اَلصّٰ* *noxious means*, *اَلصّٰ*; *اَلصّٰ* *ugliness*, *اَلصّٰ*; *اَلصّٰ* *care*, *اَلصّٰ*; *اَلصّٰ* *calling*, *اَلصّٰ*; *اَلصّٰ* *rust*, *اَلصّٰ* (see *Agrell, passim*, p. 70. sq.)

REM.—4. Some nouns form a double plural (the feminine form sometimes having a metaphorical meaning); e. g. *اَلصّٰ* *father*, *اَلصّٰ* and *اَلصّٰ*; *اَلصّٰ* *army*, *اَلصّٰ* and *اَلصّٰ*; *اَلصّٰ* *breast*, *اَلصّٰ* and *اَلصّٰ*; *اَلصّٰ* *time*, *اَلصّٰ* and *اَلصّٰ* (*times, turns in repetition*); *اَلصّٰ* *hand*, *اَلصّٰ* and *اَلصّٰ* (*gripe of the hand*); *اَلصّٰ* *day*, *اَلصّٰ* and *اَلصّٰ*; *اَلصّٰ* *heart*, *اَلصّٰ* and *اَلصّٰ*; *اَلصّٰ* *lord*, *اَلصّٰ* and *اَلصّٰ*; *اَلصّٰ* *stream*, *اَلصّٰ* and *اَلصّٰ*; *اَلصّٰ* *feast*, *اَلصّٰ* and *اَلصّٰ*; *اَلصّٰ* *eye*, *اَلصّٰ* and *اَلصّٰ* (*fountain*); *اَلصّٰ* *heel*, *اَلصّٰ* and *اَلصّٰ*; *اَلصّٰ* *horn*, *اَلصّٰ* and *اَلصّٰ*; *اَلصّٰ* (*corner*); *اَلصّٰ* *name*, *اَلصّٰ* and *اَلصّٰ*, etc. Some

masculines as in some of the above examples, take **א** or **ס** between the plural ending and the last radical. Also some *feminines* in **ל** take **א** and **ס** before the plural ending; e.g. **לְאֹמְרֵי** *people*, **לְאֹמְרֵי**; **לְחֵבֵי** *part*, **לְחֵבֵי**; **לְחֵבֵי** *offering*, **לְחֵבֵי**; **לְחֵבֵי** *mother*, **לְחֵבֵי**; **לְחֵבֵי** *handmaid*, **לְחֵבֵי** (compare § 49). Sometimes **א** is inserted; e. g. **לְחֵבֵי** *bee*, **לְחֵבֵי**; **לְחֵבֵי** *place*, **לְחֵבֵי**; **לְחֵבֵי** *mare*, **לְחֵבֵי**, etc.

REM.—5. The composites (§42.1) form the plural in such a manner that either; a) the last part of the composite is inflected; e.g. **לְחֵבֵי** *granary*, or; b) the first part; e.g. **לְחֵבֵי** *man-kind*, or; c) both parts; e.g. **לְחֵבֵי** *tattling*.

REM. 6.—Some words only occur in the plural; e.g. **לְחֵבֵי** *water*, **לְחֵבֵי** *life*, **לְחֵבֵי** *face*, **לְחֵבֵי** *worth*.

REM. 7.—Some singular names (*collectives*) take the plural mark, *Ribui* (§ 6); e. g. **לְחֵבֵי** *horses*, **לְחֵבֵי** *cattle*, **לְחֵבֵי** *sheep*. Amira (p. 95) also places here **לְחֵבֵי** *birds* and **לְחֵבֵי** *draft-cattle*.

REM. 8. Greek nouns, without regard to gender, take the Syriac plural ending of masculines in **ל**; e. g. **לְחֵבֵי** *ἐπισκοποι*, **לְחֵבֵי** *φαλαγγες*, **לְחֵבֵי** *δογματα*. Less frequently do they take the plural terminations of feminines in **ל**; e.g. **לְחֵבֵי** *μηχαναι*, **לְחֵבֵי** *σταδια*. Letters which constitute the Greek singular terminations are commonly omitted; but in some instances retained; e. g. **לְחֵבֵי** *νομοι* from *νομος*. The plural terminations *δες* and *τες*, from *ις* and *ας*, are represented by **ל** and **ל**; e. g. **לְחֵבֵי** *κλειδες* from *κλεις*, **לְחֵבֵי** *ἀνδριαντες* from *ἀνδριας*. The Syriac often retains the termination of the Greek plural and of the cases, representing the accusative *ας* (first declension) by **ל**, **ל**, **ל** and **ל**; e. g. **לְחֵבֵי** *ζωνας*, **לְחֵבֵי** *φιαλας*, **לְחֵבֵי** *Ἀθηνας*, **לְחֵבֵי** *Κερχρεας*; *οι* and *ους* (second declension) by **ל** and

ܐܘܢܐ; e. g. ܐܘܢܐ ܨܦܘܩܐ Στωϊκοί, ܐܘܢܐ ܦܝܠܝܦܦܘܨ; and
 neuters of this declension by ܐ; e. g. ܐܘܢܐ ܟܦܪܐܝܐ; the genitive
 by ܐܐ; e. g. ܐܘܢܐ ܐܪܚܝܘܢ; ες and ας of the third declension
 are represented by ܐܐ, ܐ, ܐܐ and ܐܐ; e. g. ܐܘܢܐ ܟܝܨܐܪܐܨ,
 ܐܘܢܐ ܦܝܠܐܟܐܨ, ܐܘܢܐ ܐܠܠܗܢܐ; εἰς from the singular in εἰς
 is represented by ܐܐ; e. g. ܐܘܢܐ ܐܝܪܥܥܥܝܨ; and the neuters
 ending in ατα, are represented by ܐܐ and ܐܐ; e. g. ܐܘܢܐ ܕܘܕܘܡܐ
 ܐܘܢܐ ܕܘܕܘܡܐ; Some of these plural endings occur in Latin
 nouns; e. g. ܐܘܢܐ ܐܢܢܐ; ܐܘܢܐ ܐܢܢܐ castra. The same is
 true in respect to Syriac words; e. g. ܐܘܢܐ ܕܘܕܘܡܐ garden, for ܐܘܢܐ
 ܐܘܢܐ (comp. Agrell Otiol. Syr. p. 46—49).

§ 45. Different Relations (States) of the Noun.

1. Besides the absolute and construct state of the Hebrew,
 of which the latter marks the genitive, there is in Syriac
 and Chaldee, an *emphatic state*. It originally marked the
 noun with the definite article. It also occurs where we
 should not expect to find the definite article.

REM.—The indefinite article is expressed by the absolute state,
 or by ܐܘܢܐ one. There are many nouns which never, or very seldom,
 occur in the absolute state; e. g. ܐܘܢܐ heat, ܐܘܢܐ situation,
 ܐܘܢܐ bull, ܐܘܢܐ death, etc.

2. The construct state; a) of nouns masc. sing., does not
 differ from the absolute state; e. g. ܐܘܢܐ good; but in the

plural, the ending ـِى is changed into ـِى ; e. g. لُحْد construct state from لُحْدِى . Nouns masc., which form the plural by ـِى (§ 44. Rem. 1), change that termination into ـِى ; e. g. قَرَب from قَرَبِى ; *b*) in the fem. sing., ـِى of the absolute state is changed into ـِى ; e. g. لُحْد from لُحْدِى . To the terminations ـِى and ـِى only ـِى is added; e. g. فُلْحَةٌ from فُلْحَةٌ , فُلْحَةٌ from فُلْحَةٌ . In the plural, ـِى is appended instead of ـِى ; e. g. لُحْدِى from لُحْدِى .

3. The characteristic of the emphatic state, for both genders and numbers, is final ـِى (= ה the Hebrew article). This is; *a*) attached to the sing. of nouns masc. with ـِى preceding; e. g. خُفْلِى from خُفْلِى *people*. In the plural the noun masc. takes the termination ـِى with the falling away of ـِى ; e. g. لُحْدِى *the men*, (from the constr. state لُحْدِى) from لُحْدِى ; *b*) in the emphatic state fem. sing. and plur. ـِى is attached to the construct state. In the sing., ـِى falls away before ـِى ; e. g. لُحْدِى from constr. state لُحْدِى . In the plural, ـِى is retained before ـِى ; e. g. لُحْدِى from لُحْدِى .

REM. 1.—The emphatic state plur. masc. ends in ـِى in nouns which take ـِى in the plural, (§ 44. Rem. 1); e. g. فُلْحَةٌ from فُلْحَةٌ . Only three nouns take ـِى instead of ـِى ; viz. لُحْدِى *boys*, فُلْحَةٌ *fragments*, and لُحْدِى *breast*, from the emphat. sing. لُحْدِى , فُلْحَةٌ , لُحْدِى . The emphatic forms فُلْحَةٌ *water*, and فُلْحَةٌ *heaven*, belong here. Buxtorf cites yet a third form, with ـِى ; e. g. Rom. ix. 24. فُلْحَةٌ ; 26. فُلْحَةٌ ; Ephes. ii. 11. لُحْدِى . But these forms are not recognized by Amira, and the form in ـِى should perhaps be restored in these cases, as more correct. The following should be noted as irregular emphatic plural forms: لُحْدِى

from فَاوْثٌ *fruit*, رِيْحٌ from رِيْحٌ *odor*, رِيْحَةٌ from رِيْحٌ *sight*,
 بَيْتٌ from بَيْتٌ *house*, etc.

REM. 2.—Feminines with masculine endings (§ 43. Rem.2), form the emphatic state like masculines by attaching the termination ةٌ ; e. g. أَرْضٌ *earth*, emphat. state أَرْضَةٌ ; رِجْلٌ *knee*, emphat. state رِجْلَةٌ . Before the ending ةٌ of the fem. absol., هـ is inserted and quiesces in هـ ; e. g. رِيْحَةٌ from رِيْحٌ *joy*. Forms with ةٌ take ةٌ . Some words in the emphatic form take هـ before the last radical; e. g. فَاوْثَةٌ from فَاوْثٌ *food*. Feminines which are formed from masculines, like رِجْلَةٌ from رِجْلٌ , and especially adjectives, form the emphatic state fem., by affixing the syllable ةٌ to the masc. absol.; e. g. كُلٌّ (from كُلٌ masc). Adjectives in ةٌ change this termination into ةٌ ; e. g. كُلٌّ from كُلٌّ *dull*. Those in ةٌ take ةٌ after ةٌ ; e. g. كَرْيَمَةٌ from كَرْيَمٌ *compassionate*. In the emphat. state plur., some words change ةٌ before ةٌ into هـ ; e. g. نَقْعَةٌ from نَقْعٌ *sheep*. Some take هـ ; e. g. كَنْبَةٌ from كَنْبٌ *part*. Others insert ةٌ ; e. g. كَنْبَةٌ from كَنْبٌ *bundle*.

REM. 3.—The emphatic form is found even before the genitive, which is formed by ةٌ ; e. g. خَدْمٌ *servant of the king* (vid. Syntax, § 73).

Table of the Different Relations (States) of the Noun.

Declension of Nouns
Page 139...145.

(§§ 45 and 48).

MASCULINES.

vide Page 146

A. Nouns of one and two syllables with immutable vowels.
 (Decl. 1. § 48).

<i>Plural.</i>			<i>Singular.</i>		
<i>emphat.</i>	<i>constr.</i>	<i>absol.</i>	<i>emphat.</i>	<i>constr. and absol.</i>	
رُءُفَا	رُءُفٍ	رُءُفٍ	رُءُفَا	رُءُفٍ	<i>Head.</i>
مُكَاثَا	مُكَاثٍ	مُكَاثٍ	مُكَاثَا	مُكَاثٍ	<i>Vessel.</i>
رُءُفَا	رُءُفٍ	رُءُفٍ	رُءُفَا	رُءُفٍ	<i>Thief.</i>
رُءُفَا	رُءُفٍ	رُءُفٍ	رُءُفَا	رُءُفٍ	<i>Herb.</i>
رُءُفَا	رُءُفٍ	رُءُفٍ	رُءُفَا	رُءُفٍ	<i>Nazarite.</i>
رُءُفَا	رُءُفٍ	رُءُفٍ	رُءُفَا	رُءُفٍ	<i>Nation.</i>

B. Nouns in which —^{v} and —^{a} of the ultimate syllable fall away,
 but the vowel of the penultimate is retained (Decl. II).

رُءُفَا	رُءُفٍ	رُءُفٍ	رُءُفَا	رُءُفٍ	<i>Talent.</i>
رُءُفَا	رُءُفٍ	رُءُفٍ	رُءُفَا	رُءُفٍ	<i>Witness.</i>
رُءُفَا	رُءُفٍ	رُءُفٍ	رُءُفَا	رُءُفٍ	<i>Hand.</i>
رُءُفَا	رُءُفٍ	رُءُفٍ	رُءُفَا	رُءُفٍ	<i>Altar.</i>

m. for رُءُفَا read Page 140. Decl. II. Gen.

C. Nouns in which ^ˆ (in gutturals ^ˆ) of the ultimate syllable falls away, and the vowel ^ˆ appears over the antepenultimate radical consonant. (Decl. III).

مَمَاتٌ	مَمَاتٌ	مَمَاتٌ	مَمَاتٌ	مَمَاتٌ	(One dead) <i>Participle Paq</i> מָמַתְּ = מָמַתְּ
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D. Segholate forms, which begin with a vacant consonant, over which the original ^ˆ or ^ˆ reappears in inflection, or ^ˆ is assumed in their stead (Decl. IV).

مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	King.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Beck. Brook
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Holiness.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Master.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Day.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Eye.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Impure.

E. Nouns derived from Verbs ^ˆ ending with ^ˆ, ^ˆ, ^ˆ, in which ^ˆ passes into ^ˆ and is movable as in both the other forms (Decl. V).

مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	that grazes.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Herdsmen.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Abandoned.
*	*	*	*	*	Rest.
مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	مَلِكٌ	Prisoner.

FEMININES.

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A. Nouns with immutable vowels (آ, ا, etc.) before the ending
 ل (Decl. I).

صَاحِبَةٌ *Virgin*, ذَلِيلَةٌ *Bride*, مَدِينَةٌ *City*.

Plural.			Singular.		
emphat.	constr.	absol.	emphat.	constr.	absol.
صَاحِبَاتٌ	صَاحِبَاتٍ	صَاحِبَاتٌ	صَاحِبَةٌ	صَاحِبَةٍ	صَاحِبَةٌ
ذَلِيلَاتٌ	ذَلِيلَاتٍ	ذَلِيلَاتٌ	ذَلِيلَةٌ	ذَلِيلَةٍ	ذَلِيلَةٌ
مَدِينَاتٌ	مَدِينَاتٍ	مَدِينَاتٌ	مَدِينَةٌ	مَدِينَةٍ	مَدِينَةٌ

B. Nouns, whose final syllable begins with two consonants, which, in the emphat. state sing. have ة or ة inserted between them (Decl. II).

أَيُّمَةٌ *Widow*, عَجَلَةٌ *Chariot*, أَيْمَةٌ *Alms*.

أَيُّمَاتٌ	أَيُّمَاتٍ	أَيُّمَاتٌ	أَيُّمَةٌ	أَيُّمَةٍ	أَيُّمَةٌ
عَجَلَاتٌ	عَجَلَاتٍ	عَجَلَاتٌ	عَجَلَةٌ	عَجَلَةٍ	عَجَلَةٌ
أَيْمَاتٌ	أَيْمَاتٍ	أَيْمَاتٌ	أَيْمَةٌ	أَيْمَةٍ	أَيْمَةٌ

C. Nouns, in whose emphat. state, the vowel of the first syllable is moved forward to the second vacant consonant (Decl. III).

شَرِيكَةٌ *Partner*, حَمِيرَةٌ *Cow*.

شَرِيكَاتٌ	شَرِيكَاتٍ	شَرِيكَاتٌ	شَرِيكَةٌ	شَرِيكَةٍ	شَرِيكَةٌ
حَمِيرَاتٌ	حَمِيرَاتٍ	حَمِيرَاتٌ	حَمِيرَةٌ	حَمِيرَةٍ	حَمِيرَةٌ

D. Derivatives of Verbs **ل** ending in **ل** and **ل**, whose **ب** and **و** in the emphat. state sing. quiesce in **ـ** and **ـ** (Decl. IV).

ل *Blame*, **ل** *Animal*, **ل** *Girl*.

ل	ل	ل	ل	ل	ل
ل	ل	ل	ل	ل	ل
ل	ل	ل	ل	ل	ل

E. Derivatives of Verbs **ل** ending in **ه** and **ـ** (**ل**), beginning with two consonants, and having **و** and **ب** movable in the plural (Decl. V).

ل *Thing*, **ل** *Plague*, **ل** *Creature*. **ل** *Request*,
ل *Part*, **ل** *Dominion*.

ل	ل	ل	ل	ل	ل
ل	ل	ل	ل	ل	ل
ل	ل	ل	ل	ل	ل
ل	ل	ل	ل	ل	ل
ل	ل	ل	ل	ل	ل

§ 46. *Nouns with Suffixes.*

The noun, in taking suffixes (see § 16. 2. B. and table of suffixes, § 16), undergoes the following changes :

1. In masculines ; a) the suff. in the sing., is attached to the emphatic state, with the falling away of **ل** ; e. g. **مَلِكًا** (from **مَلِكٌ**), with the suffix **مَلِكًا**. In decl. I. III. IV. V. (§ 48. A) the radical vowels are not changed. In nouns of decl. II., the final vowel of the absolute state **ا** or **و**, reappears before the suffix of the 1 sing. and 2 and 3 plural ; e. g. **مَلِكًا**, emphat. **مَلِكًا**, with suffix **مَلِكًا** ; **مَلِكًا**, emphat. **مَلِكًا**, with suffix **مَلِكًا**. So also monosyllabic nouns, which lose **ا** or **و** in the emphatic state, take it again before the suffix of the 1 sing. and 2 and 3 plur. ; e. g. **مَلِكًا**, emphat. **مَلِكًا**, with suffix **مَلِكًا**, **مَلِكًا** (from **مَلِكًا**), etc. In nouns, derived from Verbs **ل** ending in **ل**, emphat. state **ل** (Decl. V), **ل** before the suffix of the 1 sing., 2 and 3 plur., quiesces in **ل** ; e. g. **مَلِكًا**, **مَلِكًا** from **مَلِكًا**, emphat. **مَلِكًا** ; but before the other suffixes **ل** is movable ; e. g. **مَلِكًا**, **مَلِكًا** ; (and according to Syriac grammarians, **ل** is movable even before the suffix 1 sing ; e. g. **مَلِكًا**). The same is true also of nouns ending with **ل** (passive participles of Pa. Aph. and Shaph. of Verbs **ل**, § 32.1, § 48 masculines, Decl. V) ; e. g. **مَلِكًا**, **مَلِكًا** (from **مَلِكًا** *drink*). These nouns with suffixes of the 1, sing. are pronounced like the absol. state ; e. g. **مَلِكًا** *my drink*, (**مَلِكًا** *my throne* from **مَلِكًا** is an exception). Here belong all the emphatic forms ending with **ل**, having a vacant consonant preceding, excepting **مَلِكًا** *master*, which with a suffix is as follows : **مَلِكًا**, **مَلِكًا**, **مَلِكًا**, etc. Finally, in emphatic nouns ending in **ل**, having a vowel preceding, the general rule is followed ; e. g. **مَلِكًا** *reflection*,

with suffix $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, or $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ *creator*, with suff. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, $\text{س}^{\text{و}}\text{ا}^{\text{و}}$. The same is true of nouns with $\text{ا}^{\text{و}}$ for $\text{ا}^{\text{و}}$; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ with suff. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, etc., plur. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, $\text{س}^{\text{و}}\text{ا}^{\text{و}}$. But in cases where the termination $\text{ا}^{\text{و}}$ does not stand for $\text{ا}^{\text{و}}$, as in $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, $\text{ا}^{\text{و}}$ takes Lin. ocul. in suff. 1 sing. and 2 and 3 plur.; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, etc. In the other suff., and in the plur. with suff., the vowel of $\text{ا}^{\text{و}}$ is thrown back upon the preceding vacant consonant; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, plur. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, etc.

b) Plural suffixes in the masc. are attached to the construct form (§ 45. 2. a) with which the suff. 1 sing. forms a crasis; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$. In the sing. masc., however, $\text{ا}^{\text{و}}$ passes into $\text{ا}^{\text{و}}$; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ (also $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ = Germ. *äü* (Engl. *oi*, *nearly*), according to *Lud. de Dieu*, p. 160, but not according to *Amira*); and in the 3 fem. $\text{ا}^{\text{و}}$ before $\text{ا}^{\text{و}}$ passes into $\text{ا}^{\text{و}}$; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ (§ 16. B). Plural nouns with $\text{ا}^{\text{و}}$, attach the suffix to the construct form ending in $\text{ا}^{\text{و}}$; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ with suff. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, $\text{س}^{\text{و}}\text{ا}^{\text{و}}$. So also in the emphatic ending with $\text{ا}^{\text{و}}$; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ (see *Lud. de Dieu*, p. 163). Also plurals with $\text{ا}^{\text{و}}$; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, with suff. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ and $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, and those plurals which, with the suffix of 1 sing., differ from the sing. with the same suff. only by taking Ribui; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ *drink*, with suff. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$; plur. emphat. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ with suff. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ and $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ *my drinks*.

REM. 1.—Collective nouns sing. with Ribui, take the suff. sing.; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ with suff. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$, $\text{س}^{\text{و}}\text{ا}^{\text{و}}$. Only $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ takes the suff. plur.; e. g. $\text{س}^{\text{و}}\text{ا}^{\text{و}}$. *Amira* p. 213, supposes that $\text{س}^{\text{و}}\text{ا}^{\text{و}}$ with both suffixes belongs here.

REM. 2. **أَبٌ** *father*, **إِخْوَانٌ** *brother*, **سَوْفَرٌ** *father-in-law*, are formed anomalously. The first two, with the suff. of the 1 sing., change $\text{—}^{\text{ـ}}^{\text{ـ}}$ into $\text{—}^{\text{ـ}}$; e. g. **أَبٌ**. The last takes $\text{—}^{\text{ـ}}$; e. g. **سَوْفَرٌ**. Final **ا** before the other suffixes is changed into **أ**; e. g. **أَبٌ**, **إِخْوَانٌ**, **أَبٌ**, etc.

2. In Feminines; a) the suffix in the sing. is attached to the form of the emphat. state with a union vowel preceding; e. g. **أَبٌ** from **أَبٌ** *widow*, emphat. state **أَبٌ**. The suffixes of the 1 sing. and of the 2 and 3 plur. are attached to the construct state without the union vowel, to avoid the concurrence of three vacant consonants; e. g. **أَبٌ** from **أَبٌ**, constr. state **أَبٌ**.

REM.—From **أَبٌ** (emphat. state) *mistress*, is found **أَبٌ**. In **أَبٌ** *daughter*, constr. state, **أَبٌ** with the suff. of the 1 sing., $\text{—}^{\text{ـ}}$ moves forward from the first to the second consonant; e. g. **أَبٌ**. It should be remarked that the letter marked with *Linea occultans* is to be pronounced, if the above suffix occur; e. g. **أَبٌ** with suff. **أَبٌ**, **أَبٌ** with suff. **أَبٌ**. Amira asserts (p. 190) that the later Syrians have the form **أَبٌ**, etc.

b) In the plural, feminines take singular suffixes; e. g. **أَبٌ**, etc.

REM.—In respect to the cardinal numbers (§ 50. 2), it should be remarked that they take both the sing. and plur. suffixes, forming with the first, possessive pronouns, and with the last, demonstrative pronouns; e. g. **أَبٌ** *his ten*, **أَبٌ** *those two*, **أَبٌ** *those two*, **أَبٌ** *those three*.

§ 47. *Declension of Nouns in General.*

Nouns are varied in respect to inflection (§§44.46) according to their form, either with or without any vowel changes. Thus they are divided into two principal classes, viz.; those with immutable and with mutable vowels. The latter class, on account of its diversities, may be arranged under several paradigms, and together with the former class, takes the place of the declensions of the western languages (comp. § 48).

§ 48. *Exhibition of Nouns according to Declension.*

A. MASCULINES.

Decl. I.—This includes all monosyllabic nouns as well as those having more syllables than one, with immutable vowels (ا, —, ء, ؤ,) e. g. رَءَسٌ *head*, مَلِكٌ *master*, مَلِكَةٌ *lean*, مِثْلٌ *midst*, حِصَّةٌ *partition*, نَاطِقٌ *native*. To the latter class belong likewise those nouns whose penult. syllable is either a close one; e. g. حَبَّةٌ *herbage*, (gentile nouns with اُ; e. g. نَازِرِيٌّ *Nazarite*), or such as would have a close penult syllable, if the Syrians employed duplication of letters (= *Dagh. forte*); e. g. سُرٌّ *thief*.

REM.—Here also belong nouns derived from كَلَّمَ Verbs with اُ, which in the plural, double the final radical letter, and mark the first of the two doubled letters with Lin. occult.; e. g. نَاطِقٌ *nation*, plur. نَاطِقِيٌّ. But monosyllabic nouns having ء and ا, and in the emphat. state, which change ا and ا into اُ, belong to segholate forms (Decl. IV); e. g. نَاطِقٌ *day*, emphat. state نَاطِقِيٌّ; عَيْنٌ *eye*, emphat. state عَيْنِيٌّ; as do those also in which under the same circumstances ء is transposed; e. g. هَلِيٌّ *holiness*, emphat. state هَلِيٌّ. In هَلِيٌّ *young man*, هَلِيٌّ *kid*, and هَلِيٌّ *paradise*, ا falls away in the inflection and ا with ا preceding, forms ائ; e. g. emphat. state هَلِيٌّ, etc.

Decl. II. This includes nouns, with ء and ا, which have two consonants; e.g. **فَمَ** *name*, or two syllables, of which the penult. is either a mixed one as in **فَصَلًّا** (part. pass. Aph.), **فَعَصْبٌ** *mighty*; or whose middle radical must be doubled; e.g. **فَضٌّ** *a talent*; **فَوْزٌ** *sparrow*; or has an immutable vowel; e.g. **فُكْمٌ** *eternity*; **فُؤَادٌ** *witness*; **فَرْجَةٌ** *wheel*. In these nouns, the vowel of the final syllable falls away, excepting in the sing. before the suff. of the 1 sing. and before the 2 and 3 plur.; e. g. emphat. state **فُكْمًا** with suff. **فُكْمَتِي**, **فُكْمِكِ**, and **فُكْمَتُهُمْ**.

REM.—Here belongs also **فَيْدٌ** *hand*, emphat. state **فَيْدًا**; plur. **فَيْدَاتٍ**, etc. Forms also like **فُؤَادٌ** *altar*, and **فُؤَادٌ** belong here, which take a new syllable with ا over the first radical letter in consequence of an accumulation of consonants; e. g. **فُؤَادًا** (see § 15. 4). The following are examples: **فُؤَادٌ** *morning*, **فُؤَادٌ** *opening*, etc. From **فُؤَادٌ** *fountain*, appears the emphat. state **فُؤَادًا**, plur. **فُؤَادَاتٍ**.

Decl. III. To this belong those nouns, which, throughout their inflection, lose ا (before gutt. ء) of the final syllable; but take ء as a helping vowel over the antepenultimate radical consonant, viz.; in participles Ethpe.; e. g. **فُؤَادٌ** *dead*, emphat. state **فُؤَادًا**.

Decl. IV. Here are to be enumerated all nouns which correspond with Hebrew segholate forms (see Gesen. Lehrgeb. p. 568 sq). Such for the most part in Syriac, are monosyllabic nouns which begin with a vacant consonant, and have for their characteristic vowel ء or ا, which appears first in the emphat. state over the first radical. In this form the noun remains unchanged throughout its formations. They may as in Hebrew, be divided into derivatives of verbs with and without gutturals, and derivatives of **ك** and **خ** Verbs.

A) To the first class belong forms like **مَلِكٌ** *king*, emphat. state **مَلِكًا**; **كِتَابٌ** *book*, emphat. state **كِتَابًا**; **وَلَدٌ** *child*, emphat. state **وَلَدًا**; with suff. **مَلِكْتَهُ**, **وَلَدَتَهُ**, **كِتَابَتَهُ**. To the form with Hholem in Hebrew corresponds **صِدْقَةٌ** *holiness*, emphat. state **صِدْقَةً**; **صَدْرٌ** *knee*, emphat. state **صَدْرًا** (comp. § 15. 2. B. b). The same applies :

B) In forms with gutturals; e.g. **عَبْدٌ** *slave*, emphat. state **عَبْدًا**; **صَبَا** *master*, emphat. state **صَبَاً**. Here belong also emphat. forms like **أَرْضٌ** *earth*, **أَرْبَعٌ** *cedar*, **أَكْلٌ** *food*, **أَنْبِيَاءٌ** *way*.

C) Finally, derivatives of Verbs **عَبَّ** and **عَوَّ** lose **ء** or **ا** belonging to the middle quiescent radicals **ا** or **ه**. In connection with **ء**, **ا** and **ه** form the diphthongs *ai* and *au*; e.g. **عَيْنٌ** *eye*, emphat. state **عَيْنًا**; **عَيْبَةٌ** *guilt*, emphat. state **عَيْبَةً** (constr. state, **عَيْبَةٌ**, emphat. **عَيْبَةً**).

REM.—The following forms take **ء**, viz. : **صَفْرٌ** *flesh*, **سَيْدٌ** *side*, **صَلْوَةٌ** *counsel*, and the emphat. forms **أَدْلٌ** *mourning*, **أَبْعٌ** *sea*, **أَبْدٌ** *threshing floor*, **أَبْلٌ** *ship*, **أَبْلٌ** *lamb*; from **أَبْلٌ**, etc. Some words which would in Hebrew take Pattah, in Syriac, take **ا**; e.g. **أَبْلٌ** *foot*, emphat. state **أَبْلًا**, etc. **ا** is considered as a guttural when at the end of **أَبْلٌ** *impure*, emphat. state **أَبْلًا**, plur. absol. **أَبْلًا**, constr. **أَبْلًا**, emphat. **أَبْلًا**; and in the emphat. form **أَبْلًا**, plur. **أَبْلًا** (also **أَبْلًا**) from the absolute form **أَبْلٌ** *grass*.

Decl. V. Here belong derivatives (mostly participles and infinitives) of Verbs **وَجَّ** (comp. § 40.) ending in **ا**, **ا** and **ا**. The distinguishing characteristic is, that **ا** is changed into **ا**, and is movable as well as both the other endings in the emphat. state sing. and before the suffixes with the union vowel; e.g. **وَجَّ** *emphat. state* **وَجَّ**, with suff. **وَجَّ**. But before the suff. of the 1 sing. and 2 and 3 plur. **ا** quiesces in

—^ء; e. g. **كَيْسَةٌ**. The same is true in the plur. which ends with **ة** (§ 44. Rem. 1) with the falling away of **ا**; e. g. **كَيْسَاتٌ**. The suffix is attached to the emphatic state ending with **ا** as well as to the constr. state ending with **ة**. In respect to the changes of the vowels, it should be remarked that the form with **ا** takes **ا** in the emphatic state, if it be a monosyllable and begin with a vacant consonant; e. g. **كُنْ** from **كُنَّ** revealed. In words of two or more syllables the preceding vowel remains unchanged; e. g. **كُنُوزًا** from **كُنُوزٌ**, **كُنُوزَاتٌ** from **كُنُوزَاتٌ**. Monosyllabic nouns with **ا** mute likewise retain their vowels; e. g. **عَصَا** from **عَصَا** wine. Finally nouns ending with **ا** (part. pass. of Pa. and Aph. see § 32. 1), lose **ا** in the emphat. state sing.; e. g. **مُتَكَبِّرًا** from **مُتَكَبِّرٌ** abandoned; but **ا** appears again in the emphat. state plur.; e. g. **مُتَكَبِّرَاتٌ**.

REM.—From monosyllabic nouns ending with **ا** we find forms with **ا**; e. g. **عَصَا** (Matt. vi. 4) from **عَصَا**. Also from **ا** we have the plur. emphat. **ا** as though from **ا**. Here belongs also **ا** from the obsolete form **ا**, constr. state plur. **ا**. The part Pe. act. differs from the noun of the same form by being inflected as usual, while the noun, in the plur. takes the form of feminines of decl. IV., and **ا** is changed into **ا** movable with **ا** preceding; e. g. **ا** pasturing, plur. **ا**, constr. **ا**, emphat. **ا**; **ا** herdsman, on the contrary, becomes in the plur. **ا**, **ا**, **ا**. From **ا** master, both forms of the plur. occur; the latter form in **ا** throne. The noun **ا** prophet, in the plur., contracts **ا** and **ا** into **ا**; while the adjective **ا** takes yet another **ا**, emphat. **ا**, plur. **ا**, **ا**, **ا**.

B. FEMININES.

Decl. I. This includes all the Feminines ending with **ل'**, which have an immutable vowel in the penult syllable. In this case the penult syllable has either a vowel with a letter quiescing in it; e. g. **صَلْوَة** *virgin*, or the noun is a derivative of Verbs **ص**, in which case in the plural, the first of the duplicate radicals reappears, and takes Linea occultans; e. g. **دَلَّ** (also **دَلَّل**) *pretense* from **صَلَّ**; **دَلَّ** *bride*, plur. **دَلَلَات**. The suff. of the 1. sing. is appended to the constr. state without the union vowel; e. g. **صَلْوَةٌ**. The suff. in other persons is joined with the form of the emphat. state; e. g. **صَلْوَات**, etc. (comp. § 46. 2).

REM.—From **حَلَاة** *waistcoat*, appears the plur. **حَلَاة** as if from **حَلَاة** or **حَلَاة**. Some forms with final **ل'** take Linea occult. in the emphat. state under **د**; e. g. **مَدِينَة** *city*, emphat. state **مَدِينَات**; or **د** falls entirely away as in **أُخْرَى** *another*, emphatic state **أُخْرَى**.

Decl. II. Here belong all nouns fem. whose final syllable begins with two consonants. They have the peculiarity, that between these two consonants, in the emphat. sing., — or — is inserted. This vowel is determined by the vowel belonging to corresponding masculine terminations; e. g. **أَرْمَلَة** *widow*, (from **أَرْمَل** masc.), emphat. state **أَرْمَلَات**; **عُصْفَاة** (from **عُصْفَا** masc.), emphat. state **عُصْفَاة**; before gutturals — is always the vowel inserted between the two consonants in the emphat.; e. g. **عُصْفَاة** *fowl*, emphat. state **عُصْفَاة**. In the reception of suffixes this declension agrees with decl. I; e. g. **أَرْمَلَات**, **أَرْمَلَات**, **عُصْفَاة** and **عُصْفَاة**.

REM.—Some insert **ة**; e. g. **سُقُوطَة** *fall*, emphat. **سُقُوطَات**. So too **عَجَبَة** *wonder*, **عَجَبَات** *love*.

Decl. III. This includes those nouns fem. whose vowel of the first syllable is moved forward, in the emphat. state to

the second vacant consonant; e. g. **نَحْبًا** *female companion*, emphat. **نَحْبِيًّا**; **بَقَرًا** *cow*, emphat. **بَقْرِيًّا**. Nouns of this class, taking a suff. in the sing., are treated like nouns in decl. I. and II.

REM. — Some nouns have several emphatic forms. Thus **أَنْبِيًّا** *alms*, has three emphatic forms; e. g. **أَنْبِيًّا**, **أَنْبِيًّا**, **أَنْبِيًّا**. In the same manner also are inflected **قُرْبَانًا** *offering*, **رُجُومًا** *terror*, **نِسَاءً** *woman*, **خَوْفًا** *fear*, etc. The following contractions in the emphat. state should be mentioned: **أَنْبِيًّا** for **أَنْبِيًّا** *new*, **أَنْبِيًّا** for **أَنْبِيًّا** from **أَنْبِيًّا** *vine*, **أَنْبِيًّا** for **أَنْبِيًّا** from **أَنْبِيًّا** *brick*.

Decl. IV. This includes fem. derivatives of Verbs **ف** ending in **ة** and **ة**. It should be remarked in reference to them that the immutable vowel of the penult syllable is retained, and **ا** and **ه**, in the emphat. state sing., quiesce in **ـ** and **ـ**; e. g. **أَنْبِيًّا** from **أَنْبِيًّا** *reproach*, **أَنْبِيًّا** from **أَنْبِيًّا** *animal*. If the masc. be monosyllabic the vowel of the first syllable falls away; e. g. **أَنْبِيًّا** from **أَنْبِيًّا** *girl*, (**أَنْبِيًّا** masc.). But in the constr. state, and in all the plurals, **ا** and **ه** are movable; e. g. **أَنْبِيًّا**, **أَنْبِيًّا**, plur., **أَنْبِيًّا**, etc.

REM.—Here belongs also the participle act. of Pa. and Aph.; but the fem. participle pass. in the same conjugations, ending, in the masc., with **ـ**, takes **ـ** instead of **ـ** in the emphat. state. With this vowel **ا** forms the diphthong *ai*; e. g. **أَنْبِيًّا**, emphat. **أَنْبِيًّا** from **أَنْبِيًّا**.

Decl. V. To this belong mostly monosyllabic derivatives of Verbs **ف** ending with **ة** and **ـ** (some end in **ة**), which begin with two consonants; e. g. **أَنْبِيًّا** *calamity*, **أَنْبِيًّا** *creature*. Also dissyllabic nouns belong here with immutable

vowels in the penult syllable; e.g. فَتْحَةٌ *victory*, شُكْرٌ *thanks*, whose و and ا quiesce, throughout in the sing. But in the plur. where و and ا are movable, some nouns (derivatives of Pa.) take ـُ after the second radical letter; e.g. عَهْدٌ *entreaty*, plur. عَهْدٌ , عَهْدٌ , عَهْدٌ . Nouns ending with ل belong here, which in the plur. take و with the falling away of ل ; e.g. ذِكْرٌ *offering*, plur. ذِكْرٌ , ذِكْرٌ , ذِكْرٌ . Other nouns (derivatives of Pe.) take ـُ after the first radical letter; e.g. مِثْلٌ *resemblance*, plur. مِثْلٌ , مِثْلٌ , مِثْلٌ ; or with gutturals following, they take ـُ ; e.g. مَسْئَةٌ *blow*, plur. مَسْئَةٌ , etc.

REM.—The same peculiarity of taking a new vowel is found also in فَتْحَةٌ *authority*, plur. فَتْحَةٌ , etc.; نَعْصَةٌ *sheep*, plur. نَعْصَةٌ and مِئَةٌ *a hundred*, plur. مِئَةٌ as if from بَعْدٌ and مِئَةٌ . So also in some nouns which are not derivatives of ل ; e.g. فُطْرَةٌ *partition*, plur. فُطْرَةٌ ; شَهَادَةٌ *testimony*, plur. شَهَادَةٌ , and even مَلَكَةٌ , مَلَكَةٌ , besides مَلَكَةٌ , and some others.

§ 49. Anomalous Nouns.

Some nouns of very frequent occurrence are inflected in a manner varying more or less from the above mentioned paradigms (§§ 47, 48). This arises either from an attempt to unite different ground-forms, or from the simple ground form conforming less closely to the general laws of inflection.

These nouns are the following :



Paradigms of Nouns

A. MASCULINE NOUNS.

SINGULAR.	Decl. II.	Decl. IV.	Decl. V.	
Stat. absol.	شَهِيدٌ	مَلِكٌ	بُيُوتٌ	شَرَابٌ
	<i>Witness.</i>	<i>King.</i>	<i>Boy.</i>	<i>Drink.</i>
Suff. Sing. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	شَرَابِي
2 m.	شَهِيدِيكَ	مَلِكِيكَ	بُيُوتِيكَ	شَرَابِيكَ
2 f.	شَهِيدِيكِ	مَلِكِيكِ	بُيُوتِيكِ	شَرَابِيكِ
3 m.	شَهِيدِهِ	مَلِكِهِ	بُيُوتِهِ	شَرَابِهِ
3 f.	شَهِيدِهَا	مَلِكِهَا	بُيُوتِهَا	شَرَابِهَا
Suff. plur. 1 c.	شَهِيدِنَا	مَلِكِنَا	بُيُوتِنَا	شَرَابِنَا
2 m.	شَهِيدِنَاكَ	مَلِكِنَاكَ	بُيُوتِنَاكَ	شَرَابِنَاكَ
2 f.	شَهِيدِنَاكِ	مَلِكِنَاكِ	بُيُوتِنَاكِ	شَرَابِنَاكِ
3 m.	شَهِيدِهِمْ	مَلِكِهِمْ	بُيُوتِهِمْ	شَرَابِهِمْ
3 f.	شَهِيدِهَاً	مَلِكِهَاً	بُيُوتِهَاً	شَرَابِهَاً

(To the suff. 1 sing. of the forms *بُيُوتِي* and *شَرَابِي* add *بُيُوتِيَّ* and *شَرَابِيَّ*, compare *شَرَابِيَّ* § 46. 1. a).

PLURAL.	شَهِيدِي	مَلِكِي	بُيُوتِي	
Suff. sing. 1 c.	شَهِيدِي	مَلِكِي	بُيُوتِي	بُيُوتِيَّ
2 m.	شَهِيدِيكَ	مَلِكِيكَ	بُيُوتِيكَ	بُيُوتِيكَ
2 f.	شَهِيدِيكِ	مَلِكِيكِ	بُيُوتِيكِ	بُيُوتِيكِ
3 m.	شَهِيدِهِ	مَلِكِهِ	بُيُوتِهِ	بُيُوتِهِ
3 f.	شَهِيدِهَا	مَلِكِهَا	بُيُوتِهَا	بُيُوتِهَا
Suff. plur. 1 c.	شَهِيدِنَا	مَلِكِنَا	بُيُوتِنَا	بُيُوتِنَا
2 m.	شَهِيدِنَاكَ	مَلِكِنَاكَ	بُيُوتِنَاكَ	بُيُوتِنَاكَ
2 f.	شَهِيدِنَاكِ	مَلِكِنَاكِ	بُيُوتِنَاكِ	بُيُوتِنَاكِ
3 m.	شَهِيدِهِمْ	مَلِكِهِمْ	بُيُوتِهِمْ	بُيُوتِهِمْ
3 f.	شَهِيدِهَاً	مَلِكِهَاً	بُيُوتِهَاً	بُيُوتِهَاً

§ 50. *Adjectives and Numerals.*

1. Adjectives being derivatives of verbs (see § 40. and tables) and having the same form as nouns, are inflected according to the same laws (see §§ 44, 45, 48). In respect to denominative adjectives, see § 41. 2.

REM.—The Syriac has no special forms for the comparative and superlative. For the manner in which these are expressed, see Syntax § 77.

2. Numerals are either *cardinal* or *ordinal*. In the former we should notice the peculiarity, that masculines from 3 to 10, as in Hebrew, have feminine endings; but feminines, on the contrary, have masculine endings. From 20 to 100 there is only one form for both genders.

The numbers from 1 to 10 are the following :

CARDINALS.

Fem.	Masc.		Fem.	Masc.	
ܒܪܐ	ܒܪܐ	1.	ܘܫܬܐ	ܘܫܬܐ	6.
ܘܫܬܐ	ܘܫܬܐ	2.	ܘܫܬܐ	ܘܫܬܐ	7.
ܘܫܬܐ	ܘܫܬܐ	3.	ܘܫܬܐ	ܘܫܬܐ	8.
ܘܫܬܐ	ܘܫܬܐ	4.	ܘܫܬܐ	ܘܫܬܐ	9.
ܘܫܬܐ	ܘܫܬܐ	5.	ܘܫܬܐ	ܘܫܬܐ	10.

REM.—Upon the union of these numerical words with suffixes, see § 46. 2. b. Rem.

The tens from 30 to 90 are expressed by the plural of the cardinals from 3 to 9; e. g. ܘܫܬܐ ܘܫܬܐ 30, ܘܫܬܐ ܘܫܬܐ 40, ܘܫܬܐ ܘܫܬܐ 50, ܘܫܬܐ ܘܫܬܐ 60, ܘܫܬܐ ܘܫܬܐ 70, ܘܫܬܐ ܘܫܬܐ 80, ܘܫܬܐ ܘܫܬܐ 90. The plural of 10 (ܘܫܬܐ) represents 20. All plurals are of the common gender. ܘܫܬܐ signifies 100, ܘܫܬܐ ܘܫܬܐ 200, ܘܫܬܐ ܘܫܬܐ ܘܫܬܐ 300, etc., with the preceding unit in the feminine. ܘܫܬܐ signifies 1000 (instead of ܘܫܬܐ or ܘܫܬܐ, emphat. ܘܫܬܐ, plur. ܘܫܬܐ, ܘܫܬܐ); ܘܫܬܐ ܘܫܬܐ signifies

2000, **أَلْفٌ** 3000. etc. (with the preceding unit in the masculine).

The intermediate numbers from 11 to 19 are formed by the union of units with 10 in one word, in the following manner:

Fem.	Masc.		Fem.	Masc.
بَعْدَ عَشْرٍ	بَعْدَ عَشْرٍ	11.	عَشْرًا	عَشْرًا
بَعْدَ عَشْرَيْنِ	بَعْدَ عَشْرَيْنِ	12.	عَشْرًا	عَشْرًا
بَعْدَ عَشْرٍ	بَعْدَ عَشْرٍ	13.	عَشْرًا	عَشْرًا
بَعْدَ عَشْرَيْنِ	بَعْدَ عَشْرَيْنِ	14.	عَشْرًا	عَشْرًا
بَعْدَ عَشْرٍ	بَعْدَ عَشْرٍ	15.	عَشْرًا	عَشْرًا
بَعْدَ عَشْرَيْنِ	بَعْدَ عَشْرَيْنِ		عَشْرًا	عَشْرًا

The intermediate numbers from 21 to 29, 31 to 39, etc., are formed by the numeral representing the number of tens, followed by the numeral under ten preceded by 0; e. g.

عَشْرًا masc. 33, **عَشْرًا** fem. 65. Sometimes the units precede; e. g. **عَشْرًا** 24, etc. So if the number of numerical words combined be large, the greater numerals are always placed before the smaller; e. g. **عَشْرًا** 1827.

3. The ordinal numbers, from 3 to 10, are formed from the cardinal numbers by adding the terminations **أَوَّلًا** masc., **أُولَى** fem., and inserting **ا** before the ultimate radical. For *the first*, a particular word is used, and for *the second*, a form differing somewhat from the form of the cardinal for 2.

ORDINALS.

Fem.	Masc.		Fem.	Masc.
أُولَى	أَوَّلًا	<i>the first.</i>	أُولَى	أَوَّلًا
أُولَى	أَوَّلًا	<i>the second.</i>	أُولَى	أَوَّلًا
أُولَى	أَوَّلًا	<i>the third.</i>	أُولَى	أَوَّلًا
أُولَى	أَوَّلًا	<i>the fourth.</i>	أُولَى	أَوَّلًا
أُولَى	أَوَّلًا	<i>the fifth.</i>	أُولَى	أَوَّلًا

The tens of ordinals from 20 are expressed, as in Hebrew, either by cardinal numbers or by the addition thereto of the terminations לְאַלְפִים masc., לְאַלְפִים fem.; e. g. עָשְׂרִים , עָשְׂרִים , עָשְׂרִים , etc. The units are put after; e. g. עָשְׂרִים עָשְׂרִים .

The intermediate numbers from 11 to 19, etc., are formed by uniting the ordinal number 10 with a unit of the cardinals, into one word, the unit preceding; e. g. עָשְׂרִים עָשְׂרִים fem., עָשְׂרִים עָשְׂרִים masc. *the eleventh*, עָשְׂרִים עָשְׂרִים fem., עָשְׂרִים עָשְׂרִים masc. *the twelfth*, etc. Sometimes the ordinal 10 is united with a cardinal number and the word is preceded by עָשְׂרִים ; e. g. עָשְׂרִים , עָשְׂרִים , etc.

REM.—The Syrians, like the Hebrews, express the idea of a *part*, by a feminine form and the insertion of אֵ after the first radical letter; e. g. אֵלֶּכֶת , אֵלֶּכֶת , אֵלֶּכֶת *third part*, etc. Upon the other relations of numbers comp. Syntax § 78.

CHAPTER FOURTH.

PARTICLES.

To Particles belong adverbs, prepositions, conjunctions and interjections. In respect to their origin they may be considered as primitive, derivative, or transferred from other parts of speech. The last are by far the most numerous.

§ 51. *Adverbs.*

1. The following may be considered as primitive adverbs:

כֵּן *so*, אֵי ; אֵי *not*, אֵי *there*, אֵי *here*.

2. Those derived from nouns and adjectives with the characteristic endings אֵ , אֵ and אֵ , are the following;

אַבְּרָאָה *at last*, אֶתְרֵיכֶם *at first*, לְתַנְיָהּ *again*, אֱלֹהִים *godly*,
 אֶתְרֵיכֶם *in short*, חֲבֵרָא *Hebraically*, הַיּוֹם *today*.

3. As transferred from other parts of speech are to be considered those :

a) from substantives ; α) with a preposition ; e. g. אַחֲרַיְתָא *finally*, חֲדָרָא *truly*, בְּאַחַד *once*, לְפָנֵי *inwardly*, מִיָּד *immediately*, מֵרֵגַע *anew* ; β) without a preposition ; e. g. חָלַב (want) *not*, מִכְּפֹה *enough*, כֻּלָּה *wholly*, עֲתִילָא *sometimes* ; b) from adjectives, numerals and pronouns ; e. g. מְאֹד *very*, כְּסֵדָה *only*, אֶחָדָא *at once*, מִיָּדָא *immediately*, כַּמְּחֵן *how much?* לְמַדָּה *why?* c) from verbal forms, as the infinitive, אֶתְרֵיכֶם *again* ; or participles מִכְּפֹה *almost*.

REM.—Some adverbs are transferred from the Greek ; e. g. מְאֹד *μαλλον*, מִכְּפֹה *μαλιστα*, אֶתְרֵיכֶם *εικη*. The Syriac language is especially rich in compound adverbs. Such are the following : אֶתְרֵיכֶם *where?* דְּבִלְמַדָּה *wherefore?* לֹא *not yet*, דְּבִלְמַדָּה *how long?* נֵינְא *now*, דְּבִלְמַדָּה *until now*, etc. Among compound adverbs may also be placed the circumlocutory אֶתְרֵיכֶם *not to be* (see § 38). The simple interrogation is either not expressed at all, or by the addition of אֶתְרֵיכֶם : the negative interrogation, is expressed by לֹא, and אֶתְרֵיכֶם. The syllable אֶתְרֵיכֶם prefixed to pronouns and adverbs expresses an interrogation ; e. g. מִן אֶתְרֵיכֶם *whence?* אֶתְרֵיכֶם *who?*

§ 52. Prepositions.

1. To the original Prepositions belong the prefixes א, ב, ג (gen.), ד (dat. and acc.) which are always joined with a noun or pronoun, and are vacant when the noun or pronoun begins with a regular consonant ; e. g. מִכְּפֹה, מֵרֵגַע. Prefix prepositions take the vowel, which is usually א, when

the following consonant is vacant ; e. g. كَلِّتَ , صَعَفَ , or when the vowel falls back from the quiescents ا or و ; e. g. فَصَلَّ from فَاوَلَّ for فَاوَلَّ ; كَلِّتَ for كَلِّتَ . Before words which begin with ا , و or و , the vowels, in which these letters quiesce, fall back upon the preceding prefix ; e. g. كَلِّتَ , كَلِّتَ , كَلِّتَ , كَلِّتَ from كَلِّتَ , etc.

REM.—Before ا 6, and ا , these prepositions take ا , probably because they were also written ا and ا . In ا and ا the preposition ا quiesces in ا , * which falls back (comp. § 15. 2. B. c. and the tables following) ; e. g. ا , ا , except when suffixes are appended with a union vowel, in which case the ا of the second syllable falls away and the original form reappears ; e. g. ا , etc. Among the original prepositions may also be reckoned the monosyllables ا with, ا by, ا to.

2. Most of the other prepositions are considered as transferred from other parts of speech ; a) substantives in the constr. state ; e. g. ا before, ا instead, ا for, ا and ا between, ا and ا about, ا and ا under, ا (from ا part) from, ا after ; b) substantives with prefixes ; e. g. ا according to, ا against, ا before ; c) compounds ; e. g. ا until to, ا over, ا without, ا around, about, ا against.

3. Several of the prepositions seem to have been originally plural nouns, on which account they are united with plural suffixes. Here belong ا over, ا after, against, ا for, ا before, ا under (comp. § 16. 2. C. and the following paradigms).

*Instead of saying that ا quiesces in ا the author should have said that ا takes the vowel ا with ا quiescing in it, as ا is not a quiescent (see § 13).—Tr.

Prepositions with Suffixes.

(§ 16. II. C. and § 52).

A. WITH SUFF. OF THE SING.

B. OF THE PLUR.

				Masc.		Fem.	
				لَا	عَلَى		
	ع	لَهُ	بِهِ	عَلَيْهِ	عَلَيْهَا		
	<i>in.</i>	<i>to.</i>	<i>after.</i>	<i>against.</i>	<i>over.</i>	<i>on account of.</i>	
Sing.							
1 c.	ع	لَهُ	بِهِ	عَلَيْهِ	عَلَيْهَا	عَلَيْكُمْ	عَلَيْهِنَّ
2 m.	عُ	لَهُ	بِهِ	عَلَيْهِ	عَلَيْهَا	عَلَيْكُمْ	عَلَيْهِنَّ
2 f.	عِ	لَهُ	بِهِ	عَلَيْهِ	عَلَيْهَا	عَلَيْكُمْ	عَلَيْهِنَّ
3 m.	عُ	لَهُ	بِهِ	عَلَيْهِ	عَلَيْهَا	عَلَيْكُمْ	عَلَيْهِنَّ
3 f.	عِ	لَهُ	بِهِ	عَلَيْهِ	عَلَيْهَا	عَلَيْكُمْ	عَلَيْهِنَّ
Plur.							
1 c.	ع	لَهُ	بِهِ	عَلَيْهِ	عَلَيْهَا	عَلَيْكُمْ	عَلَيْهِنَّ
2 m.	عُ	لَهُ	بِهِ	عَلَيْهِ	عَلَيْهَا	عَلَيْكُمْ	عَلَيْهِنَّ
2 f.	عِ	لَهُ	بِهِ	عَلَيْهِ	عَلَيْهَا	عَلَيْكُمْ	عَلَيْهِنَّ
3 m.	عُ	لَهُ	بِهِ	عَلَيْهِ	عَلَيْهَا	عَلَيْكُمْ	عَلَيْهِنَّ
3 f.	عِ	لَهُ	بِهِ	عَلَيْهِ	عَلَيْهَا	عَلَيْكُمْ	عَلَيْهِنَّ

REM.—The following take no suffixes : *عِنْدَ* *in*, *خِ* *without*, *دِ* *within*, *عَلَى* *over*, *تَحْتِ* *under*, *حَتَّى* *until to*, and *عِنْدَ* *except*.

§ 53. *Conjunctions and Interjections.*

1. The original Conjunctions are the copulative **و**, **ث** *that*, *because* (**ل** before infinit.), **إِ** *if*, **كَمَا** *as, since*, **أَوْ** *or*, **هَذَا** *hence*, **كَمْ** (for this preposition in questions see § 51. 3. Rem.) *namely*; **لَعَنَ** *lest*.

REM.—**و** and **ث**, like **ك** and **ل**, are prefixed (see §52. 1).

2. Compound Conjunctions are ; a) with **إِ**; e. g. **كَلَّا** *if*, **إِلَّا** and **لَا كَلَّا** *unless*, **أَلَمْ** *although*, **بَلْ** and **أَبَلْ** *if but*, **إِن** — **إِن** *be it—be it*; b) with **ث**; e.g. **لَعَنَ** *lest*, especially after prepositions; e. g. **ث** **أَس** *as*, **ث** **لَعَنَ** and **ث** **سَكَنَ** *because*, **ث** **لَعَنَ** *lest*, **ث** **حَتَّى** *until*; c) with other conjunctions; e. g. **ث** **هَذَا** *hence*, **ث** **فَإِنَّ** *now*, **ث** **لَعَنَ** *therefore*, **ث** **لَعَنَ** *although*. From the Greek are borrowed **إِن** *ἀλλὰ*, **ث** *γὰρ*, **ث** *ὅς*, **ث** *μὲν*.

3. Interjections as primitives are mostly onomatopoeic; e. g. **أَيْ**, **إِ**, **وَ** *O!* **وَ** *wo!* **إِ** *behold!* **هَيْ** *hey!* **هَيْ** *ha!* They are sometimes borrowed from other parts of speech; e.g. **أَلَمْ**, **لَعَنَ** *if yet!* **صَلِّ** *I pray you!*

PART THIRD.

SYNTAX.

CHAPTER FIRST.

THE PRONOUN.

§ 54. *Use of the Separable Personal Pronouns and Suffixes.*

A. SEPARABLE PERSONAL PRONOUNS.

1. These pronouns at the beginning of a sentence, denote a certain emphasis, and stand in various relations to the verb which follows in the same person. This relation is not only ; a) that of the nominative absolute ; e. g. Rom. xiv. 10. *أَيُّهَا إِخْوَتِي أَيُّهَا إِخْوَتِي* but thou, why judgest thou thy brother ! Eph. iv. 20., Acts xix. 15., II Tim. iv. 5 ; but it may be also represented ; b) by the oblique cases ; e.g. α) by the genitive ; e.g. Matt. iii. 11. *أَنَا لَأَنْفُسِي* whose shoes I am not worthy to unloose, John xix. 11., Ephes. vi. 20 ; β) by the dative ; e. g. Kirsh. ii. 2. *أَنَا لَأَنْفُسِي* but no one comes to me, Luke xxiii. 41 ; γ) by the accusative ; e.g. Kirsh. iv. 7.-9. *أَنَا لَأَنْفُسِي* what you seek to find in the night, I seek to find in the day time, and find it not.

REM.—They are also emphatic after the verb; e.g. Luke iii. 14. **مَتَىٰ تَصْنَعُونَ** *what then shall we do?* Upon **أَنْتَ** and **أَنْبِيَا** as accusatives, comp. § 16. Rem. 1. and the preceding table.

2. United with substantives, adjectives or adverbs they mark the Present; a) of the substantive verb **هِيَ** (see §38); e.g. **هِيَ صِدِّيقَةٌ** *she is true*; Matt. xxiv. 26. **هِيَ فِي الْوَبْءِ** *he is in the desert*; verse 23. **هِيَ هَهُنَا** *he is here*; b) of the finite verb with its participle; e. g. **أَنَا قَائِلٌ** *I say*, **أَنْتَ مَوْلُودٌ** *thou art born* (comp. § 64).

REM.—(Upon **أَنَا** and **أَنْتَ** see § 12. 1. B).—The contraction of the pronoun with the participle or adjective into one word is found in the 1 pers. plur.; e. g. **قَارِئِينَ** *we read*, **قُدِّسِينَ** *we are holy*. It is also found sometimes in other persons; e. g. Eph. iii. 13. **قَائِلًا** *I beseech*; Gal.v.3. **مُسَلِّمًا** *he is guilty*; iii.11 (comp. §20.and§37.E).

3. Farther in these cases; a) the pronoun of the same person may be doubled, so that the former will denote the subject and the latter the substantive verb; e. g. John i. 20. **أَنَا أَنَا** *I am*; xiv. 20. **أَنَا فِيَّ أَنَا** *ye are in me*; Matt. xxvi. 73; or the part. present of the finite verb is placed between; e.g. Matt. iii. 11. **أَنَا مَلْبُوظٌ أَنَا** *I baptize*; xxvii. 4; John xiii. 13; Barh. 68, 16; 105, 14; 148, 15.

b) In the simple pronoun may be contained both the subject and substantive verb; e. g. Gen. xxix. 4. **مِنْ سَيْنٍ** — **أَيْنَمَا أَنْتُمْ** *whence are ye?—we are from Haran*; Assem. I. 33; 12. 13.

c) The pronoun **أَنْتَ**, as substantive verb, may follow the 1 and 2 person as subject; e. g. Acts xxii. 8. **أَنَا أَنَا** *I am Jesus*; Luke xxii. 67. **أَنْتَ مَسِيحٌ** *if thou art the Messiah*; verse 70; xxiv. 18; Ephr. I. 214. E; Barh. 173, 18–20. Also **أَنْتَ** and **أَنْبِيَا** follow the 1 and 2

pers. as subject; e. g. Matt. v. 13. **אַיִתְּכֶם אַתֶּם מְלַחְּמֵי אֶרֶץ**
ye are the salt of the earth; I. Cor. iii. 17; Barh. 133. 1.

REM.—Instead of the pronouns, the Philoxenian version of the N.T. uses **אַיִ** with suff.; e. g. **אֲנִי אֲמַנְתִּי** *I am*; **אַיִ אַתֶּם** *ye are*.

B. SUFFIXES

1. The pronominal suffixes of the verb denote the accusative; rarely, and for the most part in translations from the Hebrew, the dative; e. g. **אֲתָתַתְּ לִי** for **אֲתָתַתְּ** *thou hast given to me*.

REM.—This imitation of the Heb. is neglected in passages of the O. T.; e. g. Zach. vii. 5. comp. with Ephr. II. 296. B. and Isa. xxiv. 4, comp. with II. 65. C.

2. In the relation of genitive, the suffixes are attached to the *nomen rectum* or to the genitive proper; e.g. Ez. xvi. 18.

בְּרִצְמֵי אֲתָתַתְּ *thy embroidered garments, literally of thine embroidery or ornament*; vii. 20; xi. 15; xxvii. 16, 27; Matt. vi. 11. **אֲנִי בְּרִצְמֵי** *our necessary bread, literally of our need*.

REM.—The suffix is seldom found with the *nomen regens*; e.g. Ez. xvi. 27. **אֲתָתַתְּ בְּרִצְמֵי** *of thy lewd ways*, usually in connection with **בְּרִצְמֵי** *the right*, and **בְּרִצְמֵי** *the left*; e.g. Acts. iii. 7. **בְּרִצְמֵי** *on his right hand*; Matt. v. 29; Rev. i. 17. Sometimes a double suffix occurs; e.g. Ephr. I. 204. B. and C. **בְּרִצְמֵי** *thy first born*.

3. The noun taking a suffix stands before an adjective connected with it; e. g. Ps. lxxxvii. 1. **בְּרִצְמֵי** *in his holy mountain*; Ez. vi. 9; Ephr. I. 284. A. **בְּרִצְמֵי** *his good treasure*.

4. The suffix to the noun is often understood objectively; e. g. Exod. xx. 20. **בְּרִצְמֵי** *fear before him*; I Cor. xi. 25. **בְּרִצְמֵי** *in remembrance of me*; John xv. 10. **בְּרִצְמֵי** *love to him*; Barh. 218, 14.

REM. 1.—Possessives are also expressed by **בְּרִצְמֵי** with suff. (§ 16. B); e. g. Barh. 49. 7. **בְּרִצְמֵי** *his commander*; 146, 10.

This manner of expression is used particularly when a stronger emphasis is required than is indicated by the mere suffix; e. g. Matt. vi. 13. **إِنَّ مَلَكُوتَ سِدِّ بَيْكَبَرِ** *thine is the kingdom*; Barh. 146, 1. **إِنَّ كَنِسَّةَ هَارَانَ دَبَّارِ بَيْكَبَرِ بَصْنِي** *our great church in Haran*. If the suff. to the noun be also repeated, it indicates (emphatically) the Greek possessives *ἐμὸς σός*, &c.; e. g. John iv. 34. **كَنِسَّةَ هَارَانَ بَيْكَبَرِ** *ἐμὸν βρωμα*; vii. 6; xv. 9; Rom. 3.7. The same repetition of the suffix occurs also in prepositions; e. g. II Cor. v. 19. **عَلَيْ بَيْكَبَرِ** *ἐν ἡμῖν*; I John ii. 2, and in certain forms of expression; e. g. Matt. xxvii. 4. **كَيْفَ كَانَتْ** *τί πρὸς ἡμᾶς*; John xxi. 22.

REM. 2.—We should mention the use of the suff. in **كُنْزِي**, **كُنْزِكَ**, for the pronoun of the second, and in **كُنْزِي**, **كُنْزِي**, **كُنْزِي**, for the pronoun of the first person, when the discourse is addressed to superiors; e. g. Genesis xlv. 16. **كُنْزِي نَاكُنْزِي لَكُنْزِي** *what shall we say to thee (my lord)?* **سُكُونِ لَكُنْزِي** *our (thy servants') iniquity*; verse 32. So kings in speaking of themselves use **كُنْزِي**; e. g. Esth. viii. 8. **كُنْزِي** *write in (my) the king's name*; and in reference to God, **كُنْزِي** is used; e. g. Gen. v. 1. Also **كُنْزِي** stands connected with the second and third persons; e. g. Mark xii. 37. **كُنْزِي** *he calls him his (my) Lord*, and differs from **كُنْزِي**, in that the former is the common form of salutation, while the latter marks the *pluralis majestatis*, and is used of Christ in the version of the New Testament; e. g. Acts i. 1; Rom. xiv. 8.

REM. 3.—It is rather to be considered as an imitation of a Hebrew idiom, when the suffix relates to a noun which does not occur till later in the discourse (comp. Gesenius *Lehrgeb.* p. 739); or when the noun itself is repeated instead of the pronoun; e. g. Gen. xvi. 16.

§ 55. Pleonastic Use of Pronouns.

A. SEPARABLE PERSONAL PRONOUNS.

Here belongs the pronoun of the third person **سِي (سِ)** (comp. § 12. 1. B) united with nearly all persons of the sing. and plur., by which an emphasis is denoted, which is disregarded in the later language. It is found still in such

passages as John viii. 26. **أَتَكَلِّمُ الْعَالَمَ** *that (exactly) I speak before the world*; verse 28; xv. 16; Rom. iii. 31; Heb. ix. 17. It is to be considered merely as pleonastic in Luke vii. 19. **أَوَّلًا نَتَوَقَّعُ آخَرَ** *or shall we wait for another?* Rom. xiv. 8; Heb. xiii. 22; I Tim. i.4; v. 9; Barh. 133, 3; Assem. I. 221, A.5, especially where it occurs with a feminine noun; e. g. Rom. iii. 28. **بِإِيمَانٍ يُبْرَأُ** *by faith is a man justified*. **أَت** is sometimes connected with a plural; e. g. Ephr. I. 214, D. **أَتِ نِسَائِهِ وَأَوْلَادِهِ** *on account of his wives and children*.

REM.—Sometimes also the fem. **أَتِي** (still more emphatic), is found; e. g. Rev. xxi. 2. **أَتِي الْقُدْسِ** — **أَتِي الْقُدْسِ** *and I saw (it) the holy city*; xxii. 19, and the plur. **أَتِي** Assem. I. 77, A. 20, 21. **أَتِي** and **أَتِي** are sometimes united together without emphasis; e. g. John v.9. **أَتِي** **أَتِي** *and this day*; Barh. 148, 3. Also in the plur.; e. g. Matt. iii. 1. **أَتِي** **أَتِي** *but in these days*. The pleonastic use of **أَتِي** is confirmed from the fact that the Philoxenian version omits it altogether.

B. SUFFIXES.

1. The suffix is often used pleonastically with the verb, when the object with **بِ** as though by way of explanation follows; e. g. Matt. i. 21. **بِشَعْبِهِ يَبَارِكُهُ** *for he shall bless (it) his people*; verse 24; ii. 6, 11; Mark xiv. 47. Without **بِ** in Matt. xxv. 25. **أَتِي** *I buried (it) thy talent*; xxvii. 5; I Tim. vi. 14.

REM. 1.—The suffix also occurs pleonastically with **بِ** after verbs of motion, going, coming, &c.; e. g. Gen. xxvii.43. **أَتِي** *go*; Luke viii.37. **أَتِي** *therewith he departed*; Matt. x.6; John xi.31; iv.3. **أَتِي** *and he came again*; Assem. 1.44, A.17. **أَتِي** *he had gone* 186, A.30. **أَتِي** *he had gone*

to the Aramæans ; Ephr. I. 226, B. **صَدَرَ كَيْسُ مَثَلًا** *Moses stood up* ; Matt. iii. 2. **كَيْسُ مَثَلًا كَيْسُ مَثَلًا** *the kingdom of heaven is near* ; the same is true frequently, after **مَثَلًا** (= to depart from this life) ; e. g. John xi. 14. **كَيْسُ مَثَلًا كَيْسُ مَثَلًا** *Lazarus is dead* ; Mark ix. 26 ; Assem. I. 367, 9 ; Ephr. I. 204, A ; sometimes with verbs which have not the signification of motion ; e. g. **مَثَلًا** *to believe* ; John xi. 31 ; **مَثَلًا** *to make*, Barh. 217, 10 ; **مَثَلًا** *to be foolish*, Rom. i. 22 ; and even after **كَيْسُ** John i. 15.

REM. 2.—On the contrary, the suffix in active verbs, sometimes, falls away when it can either be easily supplied from the context, or the same object has already preceded ; e. g. Barh. 424. 9. **أَخْرَجَ كَيْسُ مَثَلًا** — **كَيْسُ مَثَلًا** *he brought out all of the silver coin and heaped (it) up before him* ; particularly the neuter ; e. g. Gen. xxiv. 49. **أَخْرَجَ كَيْسُ مَثَلًا** *inform me thereof*. In many verbs following each other the suffix which is to be repeated falls away ; e. g. Matt. xiv. 19 ; I Cor. xi. 23, 24. Where two follow each other the suffix is usually added to the latter verb ; e. g. Barh. 419, 5. **كَيْسُ مَثَلًا كَيْسُ مَثَلًا** *we esteem and honor it*.

2. The suffix is also pleonastic in the *nomen regens*, which precedes the genitive with **كَيْسُ** ; e. g. John iii. 18. **كَيْسُ مَثَلًا** *in the name of the only begotten* ; xii. 3. **كَيْسُ مَثَلًا** *the feet of Jesus* ; verse 31 ; Acts v. 2 ; Ephr. I. 87, B.

REM.—Here belongs also the repetition of the suff. before **كَيْسُ** (§ 54. B. 4. Rem. 1) and after **كَيْسُ** = *all*, without **كَيْسُ** following it ; e. g. Matt. xiii. 2. **كَيْسُ مَثَلًا** *the whole multitude* ; ii. 3, 4 ; Kirsh. 114, 10. **كَيْسُ مَثَلًا** *all cities*. Sometimes **كَيْسُ** with suffix occurs after the noun ; e. g. Barh. 71, 6. **كَيْسُ مَثَلًا** *but the whole people* ; Matt. vi. 33. **كَيْسُ مَثَلًا** *all these things*. Without the suffix **كَيْسُ** signifies *each, every* ; e. g. Matt. iv. 4. **كَيْسُ** *every word* ; Acts xviii. 4.

3. Finally, a pleonastic suffix is attached to prepositions thus ; a) **كَيْسُ** is placed before the accompanying noun and is

considered either as a sign of the genitive (§ 52. 2) or as a relative; e. g. I Tim. i. 8. **ܐܘܘܪܐܢܐ ܕܩܘܪܝܢܐ** *according to (it) the law*; John i. 42. **ܐܘܘܪܐܢܐ ܕܥܝܫܘܘܫܐ** *to (him) Jesus*; xviii. 15; **ܕܡܫܝܚܐ** Rev. v. 11; **ܕܠܘܟܐ** Luke xxiii. 7; **ܕܩܘܪܝܢܐ** Rom. viii. 3. **ܐܘܘܪܐܢܐ ܕܥܝܫܘܫܐ** *for (it) sin*; **ܕܩܘܪܝܢܐ** Acts iii. 6; **ܕܠܘܟܐ** Rom. xiii. 6; Barh. 74, 18. **ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ** *against (him) the tyrant*; **ܕܩܘܪܝܢܐ** 76, 11; **ܕܩܘܪܝܢܐ** Luke v. 19; b) or the preceding preposition with the suffix is repeated before the noun; e. g. Luke ii. 8. **ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ** *in (it) the field*; Barh. 192, 7; Assem. I. 27, 1, 29; Ephr. I. 87, B; **ܕܩܘܪܝܢܐ** John ii. 2. **ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ** *to (it to) the feast*; **ܕܩܘܪܝܢܐ** Acts viii. 35; **ܕܩܘܪܝܢܐ** Acts ix. 21, etc.

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General Remark on Personal Pronouns.

In Syriac, we also find in personal pronouns *enallage*; a) of *number* in **ܕܩܘܪܝܢܐ**; e. g. Barh. 166, 6. **ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ** *there were among them twenty women and ten children*; in words whose plural only is used; e. g. Luke xxiii. 45. **ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ** *the veil of the temple was rent (in its midst) in twain*. The same is true in the dual; e. g. Hebrews xi. 26. **ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ** *the treasures (of it) Egypt*; Barh. 108, 2; b) of *gender*; e. g. Michael. Chr. 20, 9, 10. **ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ** — **ܕܩܘܪܝܢܐ** *all places — in these*; c) of *gender and number* together, if by collectives sing. fem. are signified names of countries and cities, men or inhabitants; e. g. Barh. 565, 18, 19. **ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ** **ܕܩܘܪܝܢܐ** **ܕܩܘܪܝܢܐ** *they found a great many men, — and these also they led into captivity*; **ܕܩܘܪܝܢܐ** 580, 1, 2; **ܕܩܘܪܝܢܐ** 591, 5, 6; **ܕܩܘܪܝܢܐ** 150, 11, 12.

§ 56. Use of the Relative Pronoun (§ 17. 2).

1. The Relative **ﻱ** gives to adverbs of interrogation, place, time, etc., a relative signification; e. g. **أَيْنَ** *where?* **ﻱ** **أَيْنَ** *there, where*, John i. 28. **أَيْنَ** **بِصَلْبِهِ** **سَمِعَ** **بِهِ** *there, where John baptized*; verse 40; Barh.82,2; **أَيْنَ** **ﻱ** **أَيْنَ** *whither?* **ﻱ** **أَيْنَ** *thither, where*; e. g. John xiii. 36. **أَيْنَ** **ﻱ** **أَيْنَ** *whither I go*; Barh. 198, 13; Assem.I. 27; 2.3.v. **ع**; **أَيْنَ** **ﻱ** **أَيْنَ** *how?* **ﻱ** **أَيْنَ** *just as*: e. g. John iii. 14; v. 26; xiii. 33; **أَيْنَ** **ﻱ** **أَيْنَ** *when?* **ﻱ** **أَيْنَ** *when, as*; e. g. v. 25. **أَيْنَ** **ﻱ** **أَيْنَ** *when they shall hear*; **أَيْنَ** **ﻱ** **أَيْنَ** *how much?* **ﻱ** **أَيْنَ** *so much*; e. g. John vi. 11. **أَيْنَ** **ﻱ** **أَيْنَ** *as much as they would*. **ﻱ** gives the same meaning sometimes to nouns; e.g. **أَيْنَ** *place*; **ﻱ** **أَيْنَ** *where*; e.g. John iii. 8.

2. The oblique cases are formed by some mark of the case followed by a suffix; a) the genitive is indicated by the suffix added to the *nomen regens*; e. g. John ix. 11. **أَيْنَ** **ﻱ** **أَيْنَ** *whose name is Jesus*; Assem.I. 165, A. 14; b) the dative, according to the following example; Rom. i. 9. **أَيْنَ** **ﻱ** **أَيْنَ** *whom I serve*; verse 31; c) the accusative, thus; e. g. John i. 26. **أَيْنَ** **ﻱ** **أَيْنَ** *whom ye know not*. The accusative is also expressed by the suffix attached to the verb; e. g. iii.34. **أَيْنَ** **ﻱ** **أَيْنَ** *whom God hath sent*; d) the ablative by **ﻱ**; e.g. John i.48; by **ﻱ** Rom.i.6. In a similar manner the relative is united with the preposition; e.g. **أَيْنَ**, John iii.2. **أَيْنَ** **ﻱ** **أَيْنَ** *with whom is God*, etc.

REM.—In connection with the suffix of the 1 and 2 person, added to the verb, it (the relative) forms, with reference to a preceding subject of the same person, the oblique cases *who, I, whom, me*, like the Lat. *qui*; e. g. Gen. xlv. 4. **أَيْنَ** **ﻱ** **أَيْنَ** *I am Joseph whom (me) ye have sold*; Num. xxii. 30; Isa. xli. 8 (Ephr. II.88. E) **أَيْنَ** **ﻱ** **أَيْنَ** *thou art Israel whom (thee) I have*

made strong. The same occurs with prepositions; e. g. Num. xxii. 30. *thy she ass* **قَالَ بِذَنبِ كَدِّ** upon whom (me) thou hast ridden. The relative alone sometimes marks the accusative, particularly the neuter; e. g. Gen. i. 31. **قَالَ بِخَبْرٍ** all that he made. The relative is sometimes used before the mark of the case; e.g. Barh. 43, 12. **بِصَاصِ** to which time; 137, 5. **بِلَهْبَانِ** which belonged to the Arabians.

3. The Syrians express the relative with a demonstrative preceding *he, or this, who, that, which, etc.*, as follows; a) by **هَؤُلَاءِ**, **هَؤُولَئِ**, **هَؤُولِ** masc., **هَؤُولِ**, **هَؤُولِ** fem., and in the plur. **هَؤُولِ** masc., **هَؤُولِ** fem.; e. g. John vii. 16. **هَؤُولِ** but his, who has sent me; Rom. iv. 5; vii. 6; Phil. ii. 6. **هَؤُولِ** that, which was; John i. 24. **هَؤُولِ** those who were sent; Barh. 17, 2; 170, 5; b) by **هَؤُولِ** masc. and fem., and **هَؤُولِ** neut.; e. g. Matt. xiii. 12. **هَؤُولِ** to him who hath, shall be given; John iv. 34; v. 30; vii. 17, 18; Matt. xiii. 17. **هَؤُولِ** that which ye see; Rom. i. 28; viii. 25; c) by **هَؤُولِ** masc., **هَؤُولِ** fem. and plur. **هَؤُولِ** com.; e. g. Rom. ii. 29. **هَؤُولِ** he who is inwardly; John ix. 8; Rom. ii. 2, 3; iv. 7; v. 14; Barh. 85, 3; d) frequently by the participle; e.g. Rom. vii. 1. **هَؤُولِ** those who know the law.

REM.—If a particular emphasis is to be indicated the demonstrative is doubled; e. g. John ix. 8. **هَؤُولِ هَؤُولِ** this very one is he who sat. Sometimes, like the Greek attraction, the demonstrative is wanting; e. g. John iv. 14. **هَؤُولِ** or the relative is wanting; e. g. Heb. v. 2. **هَؤُولِ** and he (or this) who can; less frequently are both wanting, according to Hebrew usage; e. g. Job xxiv. 19. Finally the relative occurs pleonastically before participles; e.g. Amos vi. 1. **هَؤُولِ** woe to those who despise Zion; Ephr. II. 274. D.

§ 57. *Use of Demonstrative and Interrogative Pronouns.*

The *demonstrative* is neither used for the *relative*, nor does it give, as in Hebrew, a special emphasis to particles and numerals (comp. Gesen. Lehrgeb. p. 750 sq.). It is used only in its proper signification.

REM.—It is emphatic in connection with **ܐܗܪܐ** and **ܐܢܝ** (§ 17. 1. Rem.); e. g. Matt. v. 47. Sometimes **ܐܨܘܘܢܐ** may be translated by *hicce*; e. g. John xix. 19.

2. The *interrogative* pronoun (§ 17. 3) is united with nouns of both genders and numbers; e. g. Matt. xii. 48. **ܦܠܗܘܢ ܘܘܢܐܡܝܢܐܢܐ ܘܘܢܐܡܝܢܐܢܐ** *who is my mother and who are my brethren?* The *oblique cases* are either so expressed that, in the genitive, the noun in the constr. state precedes; e. g. Gen. xxiv. 23. **ܘܘܢܐܘܡܢܐ ܦܠܗܘܢܐܢܐܢܐ** *whose daughter art thou?* or so that **ܦܠܗܘܢ** follows with **ܦܠܗܘܢ** preceding; e. g. I Sam. xii. 3. **ܦܠܗܘܢܐܢܐ ܘܘܢܐܡܝܢܐܢܐ** *from whose hand?* or **ܦܠܗܘܢܐܢܐ** stands before the noun; e. g. Matt. xxii. 20. **ܦܠܗܘܢܐܢܐ ܘܘܢܐܡܝܢܐܢܐ** *whose image and writing is this?* The other cases are formed by the special case-signs preceding, or by prepositions; e. g. Assem. 1. 34, 6. **ܘܘܢܐܡܝܢܐܢܐ ܦܠܗܘܢܐܢܐ** *to whom shall I give?* Matt. xii. 27. **ܦܠܗܘܢܐܢܐ** *whereby?*

REM.—Sometimes **ܐܨܘܘܢܐ** occurs instead of the relative in the indirect question, without **ܦܠܗܘܢ** following it; e. g. Matt. xxiv. 42. **ܦܠܗܘܢܐܢܐ ܘܘܢܐܡܝܢܐܢܐ ܦܠܗܘܢܐܢܐ** *at what hour your lord will come?* and **ܦܠܗܘܢܐܢܐ** includes **ܐܨܘܘܢܐ**; e. g. John xviii. 38. **ܦܠܗܘܢܐܢܐ ܘܘܢܐܡܝܢܐܢܐ** *what is truth?* vii. 20.

§ 58. *Pronouns for which the Syrians have no special forms.*

A. REFLEXIVE PRONOUNS.

The Syrians express the *reflexive pronoun* (§ 17. 4) as follows; *a*) by the passive (comp. § 21. 2. § 22. 2. § 24. 2); *b*) often, particularly in the third person, by the personal pro-

noun ; e. g. Barh. 54, 15. **وَهُوَ قَتَلَ نَفْسَهُ** *he killed himself* ; 77, 5. **وَأَخْتَارُوا لِنَفْسِهِمْ مَلِكًا** *they chose themselves a king* ; 83, 16 ; by prepositions ; e.g. Barh. 164, 12. **وَأَتَتْهُنَّ بِأَنْفُسِهِنَّ** *and they lead by themselves* ; c) by **نَفْسًا** and **مِنْهَا**. The former is used in reference to persons ; e.g. Matt. xxiii. 12. **مَنْ يَتَّكِبْ نَفْسَهُ** *he who exalteth himself* ; Barh. 56, 2 ; 84, 15 ; 144, 12 ; less frequently, in reference to things ; e. g. Luke xi. 17. **كُلُّ مَلَكُوتٍ لَا يَنْصَلِفُ لِنَفْسِهِ** *every kingdom which is divided against itself*. **مِنْهَا** is used in reference to both persons and things ; e.g. II Cor. xii. 15. **أَعْطَيْتُ نَفْسِي** *I give myself* ; Luke xi. 17. **بِمَا لَا يَنْصَلِفُ لِنَفْسِهِ** *a house which is divided against itself*.

REM. — Less frequently occur in a reflexive signification, **قَلْبًا** *heart* ; e.g. Luke ii. 51 ; **رَأْسًا** *head* ; **رُوحًا** *spirit* ; e.g. Dan. iv. 5, 9 ; **حَيَاةً** *life* ; Ps. vii. 6. The pronouns **نَفْسًا** and **مِنْهَا** by way of periphrasis for other pronouns ; e. g. Rom. x. 3. **بِحَيَاتِهِمْ** *their own righteousness* ; 1 Cor. vi. 19 ; Phil. ii. 4, 5 ; Rom. ix. 3. **أَنَا مِثْلِي** *I myself* ; Heb. i. 3 ; ix. 28.

B. OTHER PRONOUNS.

The other pronouns are thus expressed :

1. *This, that*, see § 56. 3.

2. *Each, every*, are expressed ; a) as substantives, by **كُلٌّ** Gen. xl. 5 ; **أَيُّهَا** I Cor. iii. 8 ; vii. 2, 3 ; Gal. vi. 4 ; the latter is doubled in Acts ii. 38, 45 ; I Cor. vii. 17 ; xi. 21 ; II Cor. v. 10 ; I Thess. iv. 4. Sometimes they are expressed by **كُلُّ** Rom. xiii. 1 ; Eph. v. 33 ; **كُلٌّ** Luke xiv. 33 ; **كُلٌّ** or **كُلٌّ** Rom. xii. 18 ; b) as adjectives ; a) by **كُلٌّ** Matt. vii. 17 ; 1 John iv. 3 ; **كُلٌّ** Assem. I. 11, A. 19 ; β) by a repetition of the noun defined by *each, every* ; e. g. II Kings

xvii. 29. **כָּל־עַמָּה** *every nation*; Matt. xx. 10; γ) by the plural; e.g. Amos iv. 4. **כָּל־בֹּקֶר** *every morning*; sometimes by the singular which is to be considered as a distributive; e. g. Jer. xxxvii. 21. **כָּל־יּוֹם** *each day*. The neuter is expressed by **כָּל־מִן** John iv. 25.

3. *Whosoever*, (*quicumque*), is expressed by **כָּל־אִישׁ** or **כָּל־אֶחָד** John i. 7; 1 Cor. iii. 13; **כָּל־אֶחָד** Matt. xiii. 19; **כָּל־אֶחָד** I John iii. 3; **כָּל־אֶחָד** Mark vii. 16; Barh. 195, 3; 198, 12. The neuter by **כָּל־אֶחָד** Acts iii. 22; iv. 23; **כָּל־אֶחָד** Matt. x. 27.

4. *Somebody*, *anybody* (*aliquis*), in interrogative and conditional clauses, are expressed; a) by **אִישׁ** and **אֶחָד** John iv. 33. **אִישׁ אֶחָד אָבָה לֵאמֹר לֵאמֹר לֵאמֹר** *hath any one brought him aught to eat?* vii. 48; I Tim. vi. 3. **אִישׁ אֶחָד** *if any one teach*; Rev. xxii. 18; b) by **כָּל־אֶחָד** Mark vii. 16. **כָּל־אֶחָד** *hath any one?* c) sometimes by **כָּל־אֶחָד** Rom. iii. 3. **אִישׁ אֶחָד** *εἰ τις*; Mark xii. 5; or more in accordance with the Hebrew idiom, by **אִישׁ אֶחָד** Lev. iv. 2; v. 1, 2, 4; vii. 27. The neuter is expressed; a) by **כָּל־מִן** Acts v. 36; **כָּל־מִן** *that he was something (great)*; John vii. 4; I John ii. 15; b) sometimes by **כָּל־מִן** Lev. v. 9. **כָּל־מִן** *some (of the) blood*; or **כָּל־מִן** (= **כָּל־מִן**) Gen. xviii. 14.

5. *Nobody*, *no one*; a) as substantives, are expressed by **אִישׁ אֶחָד** Matt. ix. 16; John i. 18; James i. 13; **אִישׁ אֶחָד** Acts xviii. 10; I Cor. ii. 11; **אִישׁ אֶחָד** Num. xxxi. 49; **אִישׁ אֶחָד** Jer. li. 43; **אִישׁ אֶחָד** John vii. 4; sometimes by **אִישׁ אֶחָד** John xv. 13; **אִישׁ אֶחָד** or simply by **אֶחָד** with an adjective or participle following; e.g. Matt. xix. 17. **אֶחָד** *no one is good*. The neuter, by **אִישׁ אֶחָד** or **אִישׁ אֶחָד** Phil. ii. 3; I Tim. vi. 7; **אֶחָד** fol-

lowed by **مَقْبُولٌ** Matt. x. 26; with **مَقْبُولٌ** preceding, II Cor. vi. 10; without **مَقْبُولٌ** James iv. 2; *b*) as adjectives, by **لَا** after the noun, with the verb, I Cor. ii. 9. **لَا حَسَبًا لَّا مَبْهُوتٌ** *no eye hath seen it*; before the noun, Rom. viii. 39. **لَا حَيَّاتٌ** *no creature*; by **كَلِمَةٌ** with the noun following, Luke iv. 24. **كَلِمَةٌ بَصِيحَةٌ** *no prophet*; Heb. iv. 13; with the noun preceding, Eph. v. 5; with the words standing between, John xv. 22. **لَا حَسَبًا لَّا مَبْهُوتٌ** *they would have had no sin*.

6. *Some, any*, are expressed; *a*) by **بَعْضٌ** Matt. xvi. 14. **بَعْضٌ يَقُولُ** *some say*; John ix. 9; with words interposed, vii. 12. **بَعْضٌ يَقُولُ لِّبَعْضٍ** *for some said*; **بَعْضٌ يَقُولُ** I Cor. viii. 7; xv. 34; II Thes. iii. 11; *b*) by **بَعْضٌ** Phil. i. 15; I Tim. iv. 1; **بَعْضٌ يَقُولُ** John ix. 16; *c*) elliptically, by **بَعْضٌ**, Matt. xxiii. 34. **بَعْضٌ يَقُولُ** *some shall ye kill*; Mark xii. 5; Acts xvii. 32; Rom. iii. 3; *d*) sometimes by the plural of the noun; e. g. Dan. viii. 27. **بَعْضٌ يَوْمَاتٍ** *some days*; **بَعْضٌ يَوْمَاتٍ**, Gen. xxix. 20. The neuter is expressed by **بَعْضٌ**, Matt. xiii. 4. **بَعْضٌ يَوْمَاتٍ** *some fell*; also in verse 8.

7. *Some, others*, are expressed; *a*) by **بَعْضٌ — أُخَرٌ**, Acts xxviii. 24; or by **بَعْضٌ — أُخَرٌ** Phil. i. 15; *b*) by **بَعْضٌ — أُخَرٌ** Matt. xvi. 14; John vii. 12; or with **بَعْضٌ** repeated, Assem. I. 10. Rem. 1, 2; *c*) by **بَعْضٌ — أُخَرٌ** Acts xvii. 32; Barh. 105, 10; with the sign of the case prefixed, 114, 14. **بَعْضٌ قَتَلُوا أُخَرٌ كَرِهُوا أُخَرٌ** *some they killed, others he blinded*; finally by **بَعْضٌ — أُخَرٌ**, Barh. 93, 18.

REM.—When *some* signifies the *greater part*, it is expressed by

فَهَؤُلَئِکَ ۙ فَاٰیٓتٰتِہٖمۡ ۙ *John vii. 40. Some this—others that*, by
 اِیۡنِہٖمۡ اِیۡنِہٖمۡ Acts xix. 32.

8. *The one, the other, (alter)* are expressed; a) of persons, by $\text{ہٗ} \text{—} \text{ہٗ}$ masc. $\text{ہٗ} \text{—} \text{ہٗ}$ fem., repeated; or by $\text{ہٗ} \text{—} \text{ہٗ}$ Isa. iii. 5; $\text{ہٗ} \text{—} \text{ہٗ}$ Gen. xiii. 11; also of inanimate objects, Matt. xii. 13. $\text{ہٗ} \text{—} \text{ہٗ}$ *he stretched forth his hand and it became sound as the other*; I Cor. xiv.7; Col. iii. 13. $\text{ہٗ} \text{—} \text{ہٗ}$ *if one hath an accusation against another*; Phil. ii. 3, 4; b) by ہٗ or ہٗ repeated, Rom. xii. 10; $\text{ہٗ} \text{—} \text{ہٗ}$ *one to the other* (=each other, comp. Remark); Matt. xxiv. 10; John xiii. 35; also by $\text{ہٗ} \text{—} \text{ہٗ}$ Matt. vi. 24. $\text{ہٗ} \text{—} \text{ہٗ}$ John iv. 37; c) by the repetition of the same noun, Acts xxi. 34. $\text{ہٗ} \text{—} \text{ہٗ}$ *one this, another that*; or by ہٗ Gal. vi. 2. $\text{ہٗ} \text{—} \text{ہٗ}$ *let one bear another's burden*.

REM.—*One another* is represented by $\text{ہٗ} \text{—} \text{ہٗ}$, with a preposition interposed between, John xiii. 14; xxii. 34, 36; sometimes by the simple preposition with suffix, Rom. i. 24. ہٗ *among one another*; or in like manner by ہٗ John xvi. 19; Barh. 41, 18.

9. *The same, himself, herself, itself,* are expressed; a) by a personal pronoun doubled, with ہٗ placed between; e. g. Heb. x. 11. $\text{ہٗ} \text{—} \text{ہٗ}$ *the same sacrifice*; Phil. iii. 1. $\text{ہٗ} \text{—} \text{ہٗ}$ *the same*; also without ہٗ ; e. g. Assem. I. 44, 13. $\text{ہٗ} \text{—} \text{ہٗ}$ *at the same time*; b) by a compounding of the demonstrative pronoun (§ 17. 1. Rem.; § 57. 1. Rem.); c) by the pleonastic suffix before the noun; e. g. Mark i. 42. ہٗ *at the same hour*; Heb. ii. 14; ix. 24. ہٗ *into heaven itself*; Matt. xxvi. 44; Heb. ix. 21.

بِذَاتِ قَتْلِهِ قَتْلَهُ with the same blood ; with بِذَاتِ and the noun following ; e.g. Assem. I.415,3. بِذَاتِ قَتْلِهِ قَتْلَهُ the same year ; 416, 1 ; d) sometimes by نَصَبًا and صِدْقًا with suffix (§ 58. A), Matt. iv. 6 ; John v. 26, 43.

REM.—More definite are هُوَ هُوَ, equivalent to *just the same, exactly the same* ; John i. 15 ; vii. 25 ; Barh. 26, 2.

10. *A certain (one)* ; a) by بِمَنْ masc. بِمَنْ fem. ; John iv. 46. بِمَنْ مَلِكًا *a certain king* ; v. 2. بِمَنْ مَوْضِعًا *a certain place* ; Barh. 116, 10 ; 117, 3 ; with مَعَهُ following ; e.g. Assem. I. 33 ; 22, 27 ; Barh. 93, 6 ; b) by مَعَهُ relating to things ; e.g. Barh. 170, 3. مَعَهُ خَلَّ دَخَلَ قَوْمًا *when he had entered into a house* ; 178, 2 ; 194, 3.

REM.—In proper nouns it is sometimes expressed, by circumlocution, by هُوَ هُوَ ; e. g. Assem. 350, 18 ; 351, 2.

11. *As great—as (tantus quantus)* is expressed by أَمْثَرُ ; e.g. Barh. 190, 16. هُوَ أَمْثَرُ أَمْثَرًا بِمَعْنَى هَذِهِ *they saw no need so great as on this day. Of which nature—of such, or so as (talis--qualis), are expressed by هُوَ هُوَ — أَمْثَرًا ; e.g. Assem. I.39 ; 17, 18. هُوَ هُوَ أَمْثَرًا بِمَعْنَى هَذِهِ — أَمْثَرًا بِمَعْنَى هَذِهِ *as the statue which thou hast seen, so is he.* This latter idea alone is also expressed by أَمْثَرُ and a pronoun following ; e.g. John iv. 23 ; هُوَ هُوَ أَمْثَرًا *such* ; Barh. 55, 13 ; 70, 18.*

CHAPTER SECOND.

THE VERB.

§ 59. *General View.*

The use of the *Preterit* and of the *Future*, as in the Hebrew, is so comprehensive, that by them almost all the other relations of time are designated, in accordance with definite rules (comp. § 65). This, however, is usually in such a manner that the preterite designates those tenses which stand in connection with past time, while the *future* has the same influence upon *future* time.

§ 60. *Use of the Preterit*

1. In the *Past* it designates ;

a) the absolutely *past* tense ; e.g. Matt.ii.2. **סָאָרְךָ כִּי רָאִינוּ** *we have seen his star* ; **אֵלַי לְפָנֶיךָ נִשְׁתַּחֲוֶה** *we are come to worship him* ; John iii. 16 ; Assem. I. 361, 26, 27 ;

b) the *Narrative* tense (*Aorist*) ; a) mostly *before the subject* ; e.g. Mark xi. 11. **בָּאָה יֵשׁוּעַ לְיִרוּשָׁלַם** *Jesus came to Jerusalem* ; John ii.22. **זָכוֹרְתֶם אֵלַי וְצִוְיָה לְאַחֲבָרְתֶם** *his disciples remembered* ; β) *after particles* (when something *actual* is denoted), e.g. **וְלֹא קִבְּלוּ**, Barh. 68,12. **וְלֹא קִבְּלוּ** *since they did not receive* ; line 4. **וְעַד כִּי בָרְאָה** *until that* ; Matt. i. 25. **וְעַד כִּי בָרְאָה** *until she brought forth* ; Barh. 24, 6 ; **וְעַד כִּי מָת** *until he died* ; 213, 18 ; 217, 3 ; Assem. I. 31,17 ; Ephr. I. 196, F ;

c) the *Pluperfect*; a) in relative clauses which define the principal action, and in point of time, precede it; e.g. Matt. i. 24. **חָצַרְ אַחַרָּ בְּעַמְּרָ כִּסְ מַלְאַחַס בְּמַזְבְּרָ** *he did as the angel of the Lord had commanded*; Mark xi. 6; b) after particles; e.g. **כִּי** *when, after*; Matt. ii. 1. **כִּי אֵלֶיךָ נָעַמְ** *when Jesus was born*; verse 9; John ii. 22; vi. 23, 24; Barh. 90, 9; Assem. 84, B. 6. **וְ** **כֹּלָּ** *after that*; Barh. 39, 7. **כֹּלָּ בְּעַמְּרָ** *after that he had slain Darius*; 164, 8. **וְ** **כֹּלָּ**, *ibid*; Assem. I. 213, A. 25; **וְ** **כִּסְרָ** *so soon as*; Barh. 79, 12.

REM.—More frequently, however, for the pluperfect, stands the periphrastic form of the preterite with **לָּ** (§ 65).

2. It denotes the *Present Tense*;

a) in verbs of *quality and condition*; e. g. Matt. xvi. 2, 3.

הַשָּׁמַיִם אֵדָם *the sky is red*; John iv. 35. **אֲדָם הַשָּׂדֵה** *the fields which are white*; Isa. i. 3; Ephr. II. 117, A; b) in general designations of time, denoting simply what is *usual and customary*; e. g. Ps. xiv. 2. **מַזְבְּרָ אֵדָם** *the Lord looks down*; xxv. 2; c) when it denotes a state or condition; e.g.

Gen. iv. 6. **לָּמָּ אֵתָּ אַחַרָּ** *why art thou angry?*

3. It marks the *Future Tense*;

a) in prophecies, asseverations, and the like, (for the most part, however, only in translations from the Hebrew), which are viewed as already fulfilled and accomplished; e.g.

Isa. ix. 2. **וְרָא יְהוָה נְהָרָא גָּדוֹל** *they shall see a great light*; Gen. xvii. 20; sometimes after verbs in which is involved the

idea of a future action; e. g. Barh. 80, 1. **אֵתָּ בְּעַמְּרָ** *he promised that he would give*; b) the *completed future (futurum exactum)* after **וְ** **כֹּלָּ**; e.g. Mark xii. 25. **כֹּלָּ בְּעַמְּרָ** *when they shall rise from the dead*; John iv. 25.

4. In exhortations, and in clauses which contain conditions or conclusions, the preterite also expresses the relation of the subjunctive;

a) of the *present tense*, (**לָּ** with a participle or adjective); e. g. I Thess. v. 6. **לָּ חָשְׁדָּ** *let us be watchful*; verse 8; Eph. ii. 11; Tit. ii. 9, 10; b) of

the *imperfect* : e. g. John ix. 41. **كَلِمَةً قَدْ كُنْتُمْ بَلِيغِينَ** *if ye were blind, then would ye have had no sin*; xv. 19; c) of the *pluperfect* ; e. g. John xi. 21. **أَسَدٌ لَمْ يَمُتْ لَوْلَا أَنَّكَ كُنْتَ هُنَا** *hadst thou been here my brother had not died*; Barh. 93, 10; Ephr. I. 225, E.

REM.—In the first case (under *a*, above) **لَوْ** is sometimes wanting; e. g. Matt. ix. 17. **لَا فَتَكُونُ بِهِنَّ قَارِيَةً** *the bottles do not thereby burst*; xxv. 24; Mark i. 44; ii. 21, 22; Luke v. 36; the *imperfect subjunctive* is more frequently expressed by the future (§ 61); and sometimes the *preterite* with **لَوْ** *oh, that*, denotes the *optative* (§ 65); e. g. Rev. iii. 15. **لَوْ كُنْتَ حَارًّا** *oh, that thou wert cold*; Ephr. III. 284. **لَوْ لَمْ يَكُنْ مِنْهَا** *would that I were not of her children*. This idea seems also involved in the cases under *c*.

5. Finally, the *preterit* also stands for the *Imperative* and the *Infinitive* ;

a) the *preterit* **لَوْ** occurs as an *Imperative* in connection with an adjective or participle ; e. g. Mark v. 34. **لَوْ كُنْتُمْ تَتَّقُونَ** *love your brethren*; I Pet. ii. 13; iv. 9; after preceding imperatives; e. g. Luke x. 37. **لَوْ كُنْتُمْ تَتَّقُونَ** *πορσεύς, και σὺ ποιεῖς ὁμοίως*; I Pet. iii. 15 ;

b) the *preterit* stands as an *Infinitive* after verbs signifying *to come, to go, to send*, etc., without the copula ; e. g. Barh. 415, 2. **لَمَّا جَاءَ لِيُحْرِبُوا** *he came to besiege Acco*; 402, 8; with the copula, Barh. 403, 16, 17. **لَمَّا جَاءَ لِيُحْرِبُوا** *they sent to entreat*; especially after **لَمَّا** ; e. g. Barh. 68, 1. **لَمَّا جَاءَ لِيُحْرِبُوا** — **وَلَمَّا جَاءَ لِيُحْرِبُوا** *he began to open — and to offer up*.

REM.—But this union frequently denotes merely the aorist ; e. g. *Assem. I.* 288, 2. **וַיָּרָא אֱלֹהִים** *they arose to go* i. e. *they went*.

§ 61. Use of the Future.

1. The Future stands ;

a) for the *Absolute Future* ; e. g. *Matt.* xxiv. 35. **וְהַשָּׁמַיִם וְהָאָרֶץ יֵאָדָּו וְדִבְרֵי יְהוָה לֹא יֵאָדָּו** *Heaven and earth shall pass away, but my word shall not pass away* ; i. 21, 23 ; *Luke* xviii. 8 ; *John* xiv. 13 ;

b) for the *Complete Future* in conditional clauses, (with the future in the conclusion of the sentence) ; *John* v. 43. **אִם יֵאָדָּו אֲנִי וְלֹא יֵאָדָּו אֱלֹהִים** *if another shall have come in his own name, him will ye receive* ; viii. 28. xv. 7, 10.

2. Furthermore, it denotes, the following relations of time ;

a) the *Present* although more rarely than in Hebrew ; e. g. *John* iv. 13. **וְהָיָה מִן הַיּוֹם הַהוּא** *πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν* ; with **וְהָיָה** verse 48, after **וְהָיָה** *Luke* xxii. 61. **וְהָיָה לְדִבְרֵי הַצִּיָּק** *before the cock crows* ; b) the *Imperfect* ; a) after such verbs as **וְהָיָה** ; *Assem. I.* 27, 20. **וְהָיָה לְדִבְרֵי הַצִּיָּק** *he spake to him (began to speak)* ; β) after particles **וְהָיָה** *until* ; **וְהָיָה** *before* ; e. g. *Luke* ii. 21. **וְהָיָה לְדִבְרֵי הַצִּיָּק** *before he was conceived in his mothers womb* ; *Barh.* xi. 15 ; c) more rarely the *Perfect* ; e. g. *Jud.* v. 8. **וְהָיָה לְדִבְרֵי הַצִּיָּק** *God hath chosen* ; *Isa.* xliii. 17, 19 ; d) the *Pluperfect* : after **וְהָיָה** ; e. g. *Jer.* i. 5.

3. It serves to express the following Moods ;

A) the *Subjunctive* ; a) of the *Present* ; a) in general ;

John vii. 37. **יָבֹא לִי לִשְׁתֹּת** *let him come to me and drink*; Barh. 79, 1. **כָּתוּב עַתָּה** *now let him die*; β) after **וְ**, **וְ** with a preceding present or imperative; e. g. John v. 10. **לֹא חָקֵק לְךָ לְבַעֲצָה לָדֶגֶר** *it is not lawful that thou should'st carry thy bed*; vi. 12. **וְלֹא תֵאָדָר מִמֶּנּוּ** *gather—that nothing be lost*; Matt.xxvi.41; Assem.I.377.10, 11,13; b) of the *Imperfect*; a) in conditional clauses; John ix. 22. **אִם יִשָּׁחַד אִישׁ אֶת אֶתְּמֹלֶתוֹ** *if any man should confess concerning him*; β) after a preceding imperfect; e. g. John ii. 25. **לֹא חָשַׁבְתִּי לְבַעֲצָה לְבַעֲצָה** *it was not needful that any one should testify*; after a preterite; v.27. **אֶמְצָא בְּיָדוֹ חֵן וְכֹחַ** *he gave him authority that he should execute judgment*; i. 31; Barh. 80, 3; Assem. I. 359, 5; after the pluperfect; e. g. John iv. 8. **וְהָיוּ לָהֶם בְּיָמֵינוּ** *they were gone that they might buy*; γ) sometimes with **וְ** appended; e.g. Ephr. I. 223, C. **וְאֵיךְ יַעֲשֶׂה** *how he would do*; Assem. I. 297, B. 3. v. E; c) of the *Perfect* sometimes, in conditional clauses, after **אִם** and **אִלֵּא** (*in case that*); e.g. John vii. 51; Ephr. I. 237, B. and E; d) of the *Pluperfect*, more rarely, and only with **וְ** appended; e. g. Ephr. I. 40, B. **וְהָיוּ מִמֶּנּוּ בְּיָמֵינוּ וְהָיוּ מִמֶּנּוּ בְּיָמֵינוּ** *what harm would have arisen because it had brought forth good ears?*

REM.—*May, might, can, should, must,* and the like, are also expressed by the future; e. g. Ephr. I. 203, F. **וְיָבֹאוּ וְיִרְאוּ** *that he might go and see*; John iv. 40. **וְהָיוּ עִמָּם** *they entreated him that he would remain with them*; verse 47; v. 14; Rom. vi. 1. **וְנֹאמַר** *what shall we say, shall we continue?* Gen. ii. 16, 30, 31; Luke xviii. 7; John vi. 28; Heb.

i. 6 ; Barh. 63, 19. **لَا تَمُوتُ كُلُّ** *every one who offered not should die* ; 68, 18 ; Mark ix. 49. **كُلُّ ذَبْحٍ** *every sacrifice should be salted with salt* ; Prov. xx. 9 ; **مَنْ يَقُولُ** *who can say?* By way of circumlocution, *may* and *should* are expressed by **يَسْتَلِمْ** ; e. g. I Cor. xi. 7 ; *must*—by **يَلْزَمُ** with a future following ; e. g. John iv. 24 ; I Tim. iii. 2.

B) The *Imperative* ; a) in Prohibitions ; e.g. Matt. i. 20. **لَا تَخَفْ** *fear not* ; John iii. 7 ; vi. 20 ; I Cor. xv. 33, 34. **لَا تُسْهِقْ** *sin not* ; b) after a preceding imperative ; e. g. John i. 40. **هَلُمَّ** *ἔρχεσθε καὶ ἴδετε*, verse 47 ; viii. 11.

REM.—The third person of the imperative, which is wanting, is always expressed by the future ; e. g. Gen. i. 3. **لِيَكُنْ نُورٌ** *let there be light*.

C) The future marks the *Infinitive* after verbs which involve the intention of some action ; e. g. Barh. 34, 4, 5. **أَتَمَنَّى أَنْ يَقْتُلَهُ** *he sought to kill* ; 90, 7, 8. **أَتَمَنَّى أَنْ يَخْشَى** *he thought to kill him* ; Matt. ii. 22. **أَتَمَنَّى أَنْ يَذْهَبَ** *he feared to go* ; Assem. 1. 33, 25. **أَتَمَنَّى أَنْ يَصُومَ وَيُصَلِّيَ** *he began to fast and to pray* ; John iii. 3. **لَا يَسْتَطِيعُ أَنْ يَرَى** *he cannot see* ; verses 4, 5 ; xv. 4 (without **يُ** following, Matt. viii. 28). In like manner occur **يُذْهِبُ** Matt. v. 17 ; **يُجِبُّ** xvi. 3 ; **يُحْمِلُ** Luke viii. 55 ; Acts i. 4 ; and many others.

REM.—The infinitive with **لِ** also follows these verbs. Compare § 63. B.

4. Finally, the future is also expressed by **يَأْتِي** *ready, about to be* (= *μὲλλειν*) and a following infinitive ; e.g. Matt. xi. 14. **يَأْتِي لِيَقْبَلَهُ** *he who is to come* ; John iii. 14. **يَأْتِي لِيُحْمَلَهُ** *even so the Son of Man is to be lifted up* ; vi. 6 ; vii. 35 ; in the plural ; Luke xxi.

9. $\text{ܐܬܝܢܐ ܕܠܗܘܢ ܕܢܝܘܨܝܢܐ}$ *this will come to pass*; verse 36. The implied idea of the imperfect is expressed by ܐܘܨܝܢܐ appended; e. g. John vii. 39. $\text{ܕܗܘܢܐ ܕܢܝܘܨܝܢܐ ܕܢܝܘܨܝܢܐ}$ *the spirit which they were to receive*.

REM.—Also occurs ܕܠܗܘܢ with a following future; e. g. Assem. I. 481, 22. ܕܠܗܘܢ ܕܢܝܘܨܝܢܐ *the priest shall begin*; 37, 17; Ephr. I. 197, D; in the plural; John vi. 15. The idea of *willing*, *purposing*, is also expressed by ܕܠܗܘܢ ; a) with ܕܠܗܘܢ and a future following; especially Matt. xvi. 24. $\text{ܕܠܗܘܢ ܕܢܝܘܨܝܢܐ ܕܢܝܘܨܝܢܐ}$ *whoso will follow after me*; v. 40; Barh. 68,6; or without ܕܠܗܘܢ ; e. g. Luke xviii. 13. $\text{ܕܠܗܘܢ ܕܢܝܘܨܝܢܐ ܕܢܝܘܨܝܢܐ}$ *he would not—lift up*; b) with an infinitive following; John i. 44. ܕܠܗܘܢ ܕܢܝܘܨܝܢܐ *he would go forth*.

§ 62. Use of the Imperative.

1. The Imperative expresses either a *command*; e. g. John v. 8. $\text{ܕܢܝܘܨܝܢܐ ܕܢܝܘܨܝܢܐ ܕܢܝܘܨܝܢܐ}$ *arise, take up thy bed and walk*; or *encouragement* and *permission*; e. g. Mark i. 38. ܕܢܝܘܨܝܢܐ ܕܢܝܘܨܝܢܐ *go into the city*; John xi. 15.

REM.—In the same signification the Syriac appends the imperative of ܕܢܝܘܨܝܢܐ (vid. § 28. 1.Rem.; 2. Rem.) to the future of the finite verb, especially of ܕܢܝܘܨܝܢܐ and ܕܢܝܘܨܝܢܐ in the singular, when *two*, are intended; e. g. Gen. xxxi. 44. ܕܢܝܘܨܝܢܐ ܕܢܝܘܨܝܢܐ *let us make a covenant*; xix. 32; and ܕܢܝܘܨܝܢܐ in the plural, when *several* are meant; e. g. John xi. 7. ܕܢܝܘܨܝܢܐ ܕܢܝܘܨܝܢܐ *let us go*.

2. The imperative standing after the future, sometimes acquires a future signification; e. g. Gen. xlv. 18. ܕܢܝܘܨܝܢܐ ܕܢܝܘܨܝܢܐ *I will give to you—and ye shall eat*;

or the latter of two imperatives, following each other without a copula, denotes the infinitive; e. g. John iv. 16. **ܘܕܥܘܢܘܢܐ** *go to call*; verse 29. **ܘܘܨܘܢܐ** *come to see*; Ephr. I. 201, E; or with the copula they stand in the relation of *cause* and *effect*; e. g. Gen. xlii. 18. **ܘܘܨܘܢܐ ܘܘܨܘܢܐ** *do this and live*, i. e., *if ye would live*.

REM.—In this latter case the future also follows the imperative; e. g. Isa. viii. 10. **ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ** *speak a word, it shall not be fulfilled*.

3. Of two successive imperatives, when one is negative, it is expressed by the future (§ 61. 3. B); e. g. John viii. 11. **ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ** *go and henceforth sin no more*; Rom. xi. 20; Eph. iv. 26.

REM.—Concerning the third person of the imperative, compare § 61. 3. B. Rem. On the use of **ܘܘܨܘܢܐ** to designate this person. see § 60. 5. a.

§ 63. Use of the Infinitive.

The Syriac, which has not, like the Hebrew, a double form for the infinitive absolute and construct, denotes the latter by **ܘ** prefixed (compare § 19. B. 3).

A. INFINITIVE ABSOLUTE.

The infinitive without **ܘ** is mostly used adverbially, and in connection with its finite verb, which it precedes, denotes; a) a *strengthening* of the action; e. g. Hebr. vi. 14. **ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ** *I will bless thee exceedingly and multiply thee greatly*; I Sam. xx. 6; xxiii. 22; John ix. 9. **ܘܘܨܘܢܐ ܘܘܨܘܢܐ ܘܘܨܘܢܐ** *he is very like him*; Acts v.

28 ; Philem. verse 9 ; b) *certainty, confirmation* ; e. g. Barh. 15, 13. **לָדַעְתָּ** *thou shalt know with certainty*. Negatively with **לֹא** before the finite verb it is equivalent to, *by no means* ; e. g. John xx. 5. **לֹא חָלָא** *he by no means went in* ; Rom. ix. 6. ; c) it sometimes denotes *continuance* ; e. g. Isa. xxx. 19. **לֹא תִבְכּוּ לְאַחַדְכֶם** *ye shall not always weep* ; Exod. xxxiv. 7.

REM.—By the infinitive absolute are also expressed, rather however after the idiom of the Hebrew, other minute points of the language ; e. g. *much, much more* ; Jer. xxii. 10. **מְבַכְּיָהוּ** *weep much ; somewhat, indeed* (Germ. *etwa*), Gen. xxxvii. 8. **אִם יִמְלֹךְ אֱלֹהֵינוּ** *wilt thou indeed rule over us ? then, truly* ; xliii. 7. **אִם יָדָעוּ** *could we then know ? perhaps, indeed* ; Acts vii. 34. **אִם רָאִיתִי** *I have indeed seen*. More frequently it is merely pleonastic ; e. g. Luke i. 22 ; John xiii. 29 ; Acts vii. 45 ; and it is appended to the imperative ; e. g. Isa. vi. 9. **שְׁמַעוּ** *hear ye*. The negative sometimes stands before it ; e. g. Gen. iii. 4. **לֹא מוֹתוּ** *ye surely shall not die*. The case *a*, in translations of passages from the Old Testament, is also expressed by the noun formed from the finite verb ; e. g. Gen. ii. 17. **מִוְתָּהּ** *thou shalt surely die* (compare Ephr. I. 24, A), which is closely connected with the ordinary Syriac mode of expression ; as **יִשְׂבְּחוּ** *rejoice exceedingly* ; see § 67. 1. c.

B. INFINITIVE WITH **ל** OR THE CONSTRUCT FORM.

The Infinitive with **ל** stands ;

a) after verbs which denote a *purpose, wish, determination, capacity, command*, etc. ; e. g. Luke xi. 54. **לְקַחְתֵּם** *they sought to catch something* ; Matt. xxi. 46 ;

John v. 16; vii. 1. **لَا يَكُونُ** **لَمْ يَكُنْ** *he would not go*; Matt. xiv. 5; Barh. 14, 18; 83, 6; Matt. vi. 24. **لَا يَكُونُ** **لَمْ يَكُنْ** *no man can serve*; Mark ii. 7; John iii. 2; x. 21; Barh. 192, 20. **لَا يَكُونُ** **لَمْ يَكُنْ** *here also could he not remain*; Luke xv. 15. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *he sent him to feed*; John iv. 33. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *he brought—to eat*; Ephr. I. 230, D. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *they shall take — to kindle*; John xi. 31. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *that she goeth unto the grave to weep*; Barh. 12, 20; *b*) after verbs signifying *to begin, to cease, to be accustomed*; e. g. Matt. iv. 17. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *he began to preach*; xvi. 21; Barh. I, 1, 2; 5, 2; Assem. I. 513, B. 20; Acts v. 42. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *they ceased not to teach*; Eph. i. 16; Barh. 5. 10. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *they were accustomed to changes.*

REM. 1.—The infinitive with **لَمْ** (which can sometimes, viz. in passages translated from the Hebrew, be rendered by *while, or when*; e.g. Gen. ii. 3. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *which God created, when he made it*); forms, after **لَمْ** (§ 61. 4) and after **لَمْ**, a circumlocution for the future; e.g. Gen. xv. 12. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *the sun shall go down.* But of the Hebrew idiom, by which the infinitive, joined with a preposition or conjunction, is explained by the finite verb, there occurs in Syriac, only the construction with **لَمْ** before **لَمْ**; e.g. Assem. I. 42, 8. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *and he ceased not to teach*; negatively, in Hebr. iv. 1. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *who should refrain from entering, i. e., who should not enter*; or comparatively, without **لَمْ**; Gen. iv. 13. **لَمْ يَكُنْ** **لَمْ يَكُنْ** *my crime is greater, than can be forgiven me.*

REM. 2.—In the poets we sometimes meet with a transition

from the infinitive to the finite verb; e. g. Ephr. III. 129, F. **فَصَدَّ سِوَهُ لُحَّ حَكْبُ، وَاسْمُ فَكْتَا لَقَعْلَا، هَلَا سَكَا قَصْبَا** *far better is it, in time of thirst to drink water, than, instead of drinking to measure fountains* (literally, *and we will not measure*); and likewise conversely; which seems to be done for the sake of the metre (compare Hahn et Sieff. Chr. p. 7. Anm.). The Syriac also expresses the infinitive by the future, with or without **؟** prefixed (§ 61. 3. C) or by the participle (§ 64. 3. B.).

§ 64. Use of the Participle.

1. Participles may be considered either as Adjectives or as Substantives :

A) As *Adjectives*, they assume the number and gender of their subject; and take their object in the case or with the preposition of the verb from which they are formed; thus; a) the *Active Participle*; e. g. John ii. 14. **لَوَّكِبْ بُمَا صَبِ لَه تَا مَتْرَا مَنَّةَا** *those who sold oxen, sheep, and doves*; verse 16; viii. 44; Barh. 52, 4, 5; 74, 20. **لَوَّكِبْ بُمَا صَبِ لَه تَا مَتْرَا مَنَّةَا** *a king who fears God*; Assem. I. 270, A. Rem. 9; Acts vi. 3. **مَلِكْ ذَهَسْ بُمَنْبَا** *full of the Holy Ghost*; Rom. i. 29; John iii. 15. **كَلِمْ بُمَا صَبِ لَه تَا مَتْرَا مَنَّةَا** *every one who believes on him*; b) the *Passive Participle*, with the case or the preposition of its active; e. g. Ez. ix. 2. **لَوَّكِبْ بُمَا صَبِ لَه تَا مَتْرَا مَنَّةَا** *clothed in Byssus*; Barh. 32, 14; 108, 6; 170, 19. **مَلِكْ ذَهَسْ بُمَنْبَا** *maimed in the hand*; Lev. ii. 4. **كَلِمْ بُمَا صَبِ لَه تَا مَتْرَا مَنَّةَا** *cakes anointed with oil*; I Sam. ii. 18. **مَلِكْ ذَهَسْ بُمَنْبَا** *blessed of the Lord*.

B) As *Substantives*, participles stand, in a genitive relation, in the construct state, before the noun; thus a) the

Active Participle; e.g. Gen. xxiii. 10. **זָלְזָלְתָּ לְדָבָר** *those who went in at the gate*; Rom. vii. 1. **יֹדְעֵי הַתּוֹרָה** *those who know the law* (literally, *the knowers of the law*); Barh. 195, 11. **וּמִי שֶׁצָּרַח וְשֶׁחָטַף** *who had drawn the sword*; 214, 1; even before prepositions; II Tim. iii. 2. **וְשֶׁיִּסְרְפוּ** *who deny* (i. e. *refuse to acknowledge*) favors; I Tim. i. 10. **וְשֶׁיִּשְׁבְּרוּ אֶת הַבְּרִית** *breaker of their oath*; b) the *Passive Participle*; Gen. xxiv. 31. **בְּרִכְתּוֹ וּבְבִרְכָתוֹ** *blessed of God*; xxvi. 29.

2. Participles mark the following relations of time :

A) The *present*, in connection with the separable pronoun denoting the subject (§ 54. 2); e. g. John iv. 9. **אֵיךְ אַתָּה מְפָלֵא** *thou prayest* (*art praying*); xv. 15; Assem. I. 34, 9. **לֹא חֲצַבְנוּ אֵלַי מִצְוָה** *I have no command from our Lord*.

REM.—In the third person which is usually already rendered definite by a preceding noun or pronoun, the separable pronoun is omitted; e. g. Luke xv. 5. **וּפָלַע אֵת** *and he beareth it* (*the sheep*); verse 6. **וַיָּבֵא אֶל בֵּיתוֹ וַיְקַרְבֵּם** *and cometh into his house and calleth his friends*; John iii. 18, 20; iv. 36; vii. 17; viii. 47; iv. 23. **אֲלֵי אֵלֵינוּ** *but the time cometh*.

B) The *past*; a) the *Imperfect*; α) in connection with **וְהָיָה** (§ 65); β) without **וְהָיָה** after a preceding imperfect; e. g. John. iii. 22. **וַיִּתְּנֵם אֵלֵינוּ וַיְבָרְכֵם** *he tarried with them and baptized*; iv. 27, 31; vi. 2; γ) after the preterite in a relative parenthetical clause; e. g. John vi. 5. **וַיִּרְאֵהוּ אֶת הַמַּלְאָכִים וַיִּבְרַח** *and he saw a great company who came to him*; verse 11; Assem. I. 75, A. 36; joined with **וְ** copulative; e. g. Barh. 4, 3. **וְהָיָה**

ܩܘܡܘܢܐ ܕܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
 b) the *Perfect*; John vii. 52. ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
 ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
search and see, that out of Galilee hath arisen no prophet.

REM.—It is to be regarded as a mere imitation, and not as a constant idiom of the language, when the Hebrew infinitive ܩܘܡܘܢܐ or the participle ܩܘܡܘܢܐ, (by which, coming before the finite verb, is indicated the continuance or gradual progress of an action), is expressed in Syriac by the participle of ܩܘܡܘܢܐ; e. g. Gen. viii. 5. ܩܘܡܘܢܐ ܕܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
and the waters decreased more and more; I Sam. ii. 26. ܩܘܡܘܢܐ ܕܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
and the boy grew from day to day.

C) The *Future*; a) the *Absolute Future*; α) in general propositions; e. g. John xi. 23. ܩܘܡܘܢܐ ܕܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
thy brother shall rise again; β) after a present; John xi. 24. ܩܘܡܘܢܐ ܕܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
I know that he shall rise again; iv. 25; γ) after a preterite, Barh. 80, 20; 81, 1. ܩܘܡܘܢܐ ܕܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
he said to him that in three days he would surrender the city; John iv. 25; δ) after a future; John xiv. 23. ܩܘܡܘܢܐ ܕܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
my Father will love him, and we will come to him; Assem. I. 362, 5, 8. ܩܘܡܘܢܐ ܕܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
if it shall be granted me that — then will I become a christian; ε) after an imperative; Mark xi. 24. ܩܘܡܘܢܐ ܕܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
believe that ye shall receive; ζ) after ܩܘܡܘܢܐ, John xvi. 32. ܩܘܡܘܢܐ ܕܥܠ ܡܘܢܬ ܗܪܡܘܢ ܘܥܒܘܕܐ ܥܠ ܡܘܢܬ ܗܪܡܘܢ
behold the hour shall come; Gen. vi. 17; xlviii.4; Exod. ix. 18; η) in direct and indirect questions;

e. g. John vii. 41. **يَخْرُجُ مِنْ جَلِيلَةَ أَيْ مَخْرُجًا** shall the Messiah come out of Galilee? verse 31; viii. 22; xiii. 27. **أَيُّ مَا تَفْعَلُ** what thou wilt do; b) the *futurum exactum*; a) after particles; e. g. John vii. 27. **إِذَا جَاءَ** when he shall have come; verse 31. Barh. 133, 2. **فَمَا دُونَ ذَلِكَ** as soon as thou shalt have heard; β) in conditional clauses; e.g. Ephr. I. 218, F. **إِلَّا بِنِيَّةِ آبَائِهِ** unless I shall have given him water.

3. In like manner, participles indicate various *Moods* ;

A) The *Subjunctive* ; viz. a) of the *Imperfect* (with **يُؤْتِي**, compare § 65) after **إِذَا** ; e. g. Barh. 38, 10. **إِذَا كَسَرَ الْوَسِيلَةَ لَا تَكْشُرُ** even though the vessel broke, the ground — would not break ; Assem. I. 379, 2. **إِذَا كَفَرَ بِرَبِّهِ لَوْ كَانَتْ سُبُلُ السَّمَاءِ لَا تَنْقَطِعُ** if he denied Christ then should he live, if not, he should die ; after **إِذَا**, Barh. 56, 12. **إِلَّا بِأَنْ يَذْبَحُوا ذَبْحَهُمْ** besides that they would not sacrifice ; in relative clauses depending upon a future (= imperfect subjunctive) ; e. g. Assem. I. 362, 19. **أَمَرَ أَنْ يُعْطِيَهِمْ كَمَا سَأَلُوا** he ordered that he should be given them as Bishop, whom they should ask ; b) of the *Pluperfect*, with **يُؤْتِي** in conditional clauses (compare § 60. 4. c) ; e. g. Gal. iv. 15. **لَوْ كَانَتْ سُبُلُ السَّمَاءِ لَا تَنْقَطِعُ** had it been possible ye would have plucked out your own eyes, and given them to me ; Heb. x. 2 ; xi. 15 ; I John ii. 19.

B) The *Infinitive*, after verbs signifying to begin, to cease, to permit, to command, to be able, etc. ; e. g. Matt. xii. 1. **بَدَأُوا يَنْقَلِبُونَ** they began to pluck ; Mark i. 45 ; Luke v. 21 ;

xv. 14; I John ii. 8. **فَبَدَأَ مَسَاءً** *they began to see the light*; Assem. I. 37, 15. **فَبَدَأَ صَوًّا** *he began to call*; 50, 5; Barh. 96, 7; 108, 19; 160, 7; 180, 5; 83, 12; **فَبَدَأَ صَوًّا** *he ceased to build churches*; Matt. xiii. 30. **فَبَدَأَ صَوًّا** *suffer to grow*; Luke xviii. 16; John xi. 44; xviii. 8; Luke x. 40. **كَمَا كَانَتْ مَعَهَا** *bid her help me*; Mark ii. 2. **لَا أَوْصِدُ أَنْتُمْ** *it could not hold them*; vii. 15; John v. 19; viii. 43; Acts x. 47; Mark vi. 37. **لَنْ نَأْتِيَهُمْ** *we will give them to eat*.

REM.—Sometimes **بَدَأَ** also stands before such a participle; e. g. Matt. xxiv. 30. **يَرَوْنَ بَدَأَ** *they shall see the Son of man coming*; John v. 19; Acts xxi. 32. **صَدَقُوا** *ἐπαύσαντο τύπτοντες τὸν Παῦλον*.

4. The *Absolute Participle* is distinguished by a) **بَدَأَ** preceding it; e. g. Matt. xiv. 25. **بَدَأَ يَمْشِي** *Jesus came to them walking upon the sea*; xv. 32; John ix. 7. **بَدَأَ يَرَى** *he came seeing*; Barh. 62, 6. **بَدَأَ يَمُوتُ** *disquieted by war he died*; 73, 4. **بَدَأَ لَا يَمُوتُ** *not standing, but bowed to the earth*; b) by **بَدَأَ** preceding; e. g. Mark ii. 14. **بَدَأَ جُلُوسًا** *sitting at the receipt of custom*; xi. 2, 4; Matt. xiv. 26; xxvi. 64.

REM.—If to such a participle, a noun be appended, this construction sometimes expresses the Latin ablative absolute; e. g. Matt. xv. 20. **بَدَأَ يَمْشِي** *with unwashed hands*; Mark vii. 2, 5; John xi. 44. **بَدَأَ يَمْشِي** *bound hand and foot*. In the translation of the New Testament, the participle is sometimes to be understood as in the person of the finite verb following it; e. g. Matt. ii. 8. **بَدَأَ يَمْشِي** *πορευθέντες ἐξέρχασθε*, verses 9, 10, 11, 13.

5. The passive participles frequently have an active signification ; a) those from transitive verbs ; e. g. Matt. viii. 18. **كَسَّ** **بُرَيْتَهُ** **كَسَّ** *those surrounding him* ; Luke vii. 14. **كَسَّ** **وَهُوْهُ** **كَسَّ** *those bearing him* ; John v. 4. **كَسَّ** **وَهُوْهُ** **كَسَّ** *troubling the water* ; Acts xxi.16 ; Assem. I. 30, 4. **كَسَّ** **وَهُوْهُ** **كَسَّ** *bearing the child* ; 34,9 ; 37,8 ; 377, 2. **كَسَّ** **وَهُوْهُ** **كَسَّ** *she drew him by the hand* ; b) those from intransitive verbs ; e. g. Matt. v. 4. **كَسَّ** **وَهُوْهُ** **كَسَّ** *blessed are those who mourn* ; Mark vii. 30 ; John xi. 19. **كَسَّ** **وَهُوْهُ** **كَسَّ** *they were come* ; xii. 15. **كَسَّ** **وَهُوْهُ** **كَسَّ** *riding upon a foal* ; Barh. I70, 2 ; 223, 1. **كَسَّ** **وَهُوْهُ** **كَسَّ** *sitting upon a bed.*

REM. — Participles sometimes have the signification of the Latin participle in *-ndus* ; e. g. Barh. 128, 2. **كَسَّ** **وَهُوْهُ** **كَسَّ** *timendus*. Here also belong (compare No. 5) such constructions as **كَسَّ** **وَهُوْهُ** **كَسَّ** *I have forsaken all* ; **كَسَّ** **وَهُوْهُ** **كَسَّ** *I deny thee* ; **كَسَّ** **وَهُوْهُ** **كَسَّ** *as I will.*

6. Finally participles are also used impersonally thus ; a) the *Masculine* ; Rom. xvi. 2. **كَسَّ** **وَهُوْهُ** **كَسَّ** *as it becometh saints* ; Heb. viii. 3 ; Philem. 8 ; Assem. I. 33,20. **كَسَّ** **وَهُوْهُ** **كَسَّ** *my son, it behoveth thee* ; 455, A. 24, 41. **كَسَّ** **وَهُوْهُ** **كَسَّ** *it behoveth not a servant of the Lord* ; John iii. 30. **كَسَّ** **وَهُوْهُ** **كَسَّ** *he must increase* ; ix. 4. **كَسَّ** **وَهُوْهُ** **كَسَّ** *I must* ; Acts xxv. 27 ; xxvi. 1 ; Rom. xiv. 4 ; Mark iv. 38. **كَسَّ** **وَهُوْهُ** **كَسَّ** *ὁ δὲ μέλει σοι, ὅτι ἀπολλύμεθα* ; b) the *Feminine* ; especially to denote the neuter ; e. g. Gal. vi.9. **كَسَّ** **وَهُوْهُ** **كَسَّ** *let it not be burdensome to us* ; Barh. 45, 13. **كَسَّ** **وَهُوْهُ** **كَسَّ** *this is probable* ;

Assem. I.179, B.22. לֹא־יָצָא *it was necessary*; 482, 24. לְפָנָיו־נִיבֵן *it is honorable and right*; 519, A. 4.

REM.—Here belongs also Rom. xiv. 4. מֵבִיא־בְּיָדָיו *it comes into his hands*; i. e. *he can*; and in the feminine, Acts v. 39. לֹא־יָכוֹל־לָבֵן *ye cannot*.

§ 65. *View of the manner of designating all the Tenses and Moods; of the Imperfect, Pluperfect, and Optative in particular.*

1. The *Indicative*;

A) of the *Present* is expressed; a) by the preterit (§60. 2); b) sometimes by the future (§61. 2. a); c) usually by the participle (§ 54. 2. b, and § 64. 2. A);

B) of the *Imperfect*; a) usually by the participle joined with יֹשֵׁב (§ 18.4. Rem., and § 38; also without the substantive verb, § 64. 2.B. β); e.g. Matt. ii.9. יֹשֵׁב־וַיֵּיבֶן *he went*; verse 20. $\text{בְּחַיֵּי־בְנֵי־יִשְׂרָאֵל־שֶׁ־בָּחַן־לְבָבוֹ־וַיִּשְׁלַח־לְבָנָם}$ *who sought the child's life*; iii. 5. $\text{וַיֵּצֵא־לְכָל־יְהוּדָה־וַיֵּצֵא־לְכָל־יְהוּדָה}$ *all Judea went out*; John xvii. 12. $\text{וַיִּשְׁמַר־נִי־וַיִּשְׁמַר־נִי}$ *I kept*; b) by the preterite (§ 60. 1. b), and rarely; c) by the future (§ 61. 2. b);

C) of the *Perfect*, besides cases noted in (§ 60. 1); a) rarely by the future (§ 61. 2. c); b) by the participle (§ 64. 2. B. b);

D) of the *Pluperfect*; a) usually by יֹשֵׁב in the same person and number added to the preterit; e. g. Luke v. 9

١٠٥٢ ١٠٥٢ ١٠٥٢ *terror had seized him*; John iv. 8.
 ١٠٥٢ ١٠٥٢ *they had gone into*; v. 13. ١٠٥٢ ١٠٥٢ *he had*
hidden himself; x. 22. ١٠٥٢ ١٠٥٢ *he had been*; b) by
 the preterit (§ 60. 1. c); c) rarely by the future (§ 61.
 2. d);

E) of the *Future* besides cases noted in § 61. 1., some-
 times; a) by the Preterit (§ 60. 3. a); b) by the impera-
 tive (§ 62. 2); c) by the participle (§ 64. 2. C);

F) of the *Futurum exactum*; a) by the preterit (§ 60.
 3. b), more frequently; b) by the future (§ 61. 1. b), some-
 times; c) by the participle (§ 64. 2. C. b).

II. The *Subjunctive* ;

A) of the *Present* is given; a) by the preterit of
 ١٠٥٢ (§ 60. 4. a), very often; b) by the future (§ 61.
 3. A. a);

B) of the *Imperfect*; a) usually like the indicative of
 the same tense, by the participle with ١٠٥٢ in conditional
 clauses; e. g. John viii. 19. ١٠٥٢ ١٠٥٢ ١٠٥٢ ١٠٥٢
 ١٠٥٢ ١٠٥٢ *if ye knew me, ye would also know my*
father; verses 39, 42; xviii. 30, 36; xxi. 25; b) by the
 future (§ 61. 3. A. b), sometimes; c) by the participle alone
 (§ 64. 3. A. a);

C) of the *Perfect*; sometimes by the future (§ 61. 3.
 A. c);

D) of the *Pluperfect*; a) by the preterit (§ 60. 4. c);
 b) by the future (§ 61. 3. A. d), more frequently; c) by the
 participle with ١٠٥٢ (§ 64. 3. A. b).

III. The *Optative* is expressed; a) by the interrogative

pronoun with a preterit or future following; e. g. Judges ix. 29. **וְהָיָה בְּיָדַי אֶלְמַנְסֵי חַמְלָא שׁוֹנֵי חַתְיָב** *oh that I had (who will give over to me) this people in my power!* Ps. iv. 7; lv.7; *b*) by the particles **וְהָיָה** and **וְהָיָה** *oh that*, with a preterit following (§ 60. 4. Rem.); the *Future*; e.g. Gen. xvii.18. **וְהָיָה בְּיָדָיו** *oh that he might live*; or the participle with **וְהָיָה**; e. g. II Cor. xi.1. **וְהָיָה מְשַׁבְּרֵי יַסְמִינֵי קָדְ** *may ye yet bear with me!*

REM—The optative is sometimes also expressed by **וְהָיָה** or **וְהָיָה**; e.g. Ps.lxxxi.13. **וְהָיָה נֶשְׁמַע מְשַׁבְּרֵי** *would that my people would hearken to me*; by verbs that denote a wish with a following **וְהָיָה**; e.g. Exod. xvi. 3. **וְהָיָה יָדֵינוּ בְּמַלְאָךְ** *would that we were dead!* When the substantive verb denotes a wish, it is omitted; e. g. Luke. ii.14. **וְהָיָה לָנוּ כְּכָבוֹד אֱלֹהֵינוּ** *glory to God*. Sometimes instead of the Hebrew **וְהָיָה** occurs the almost correspondent **וְהָיָה**; e. g. Job xxiii. 3; but it is literally translated in Cant. viii. 1. **וְהָיָה לְךָ אֲבִי קָדְ** *oh that thou wert my brother*.

IV. The *Imperative*, besides the cases under § 62, is expressed; *a*) by the preterit of **וְהָיָה** (§ 60. 5. a); *b*) by the future, especially negatively (§ 61. 3. B).

V. The *Infinitive*, finally, besides the cases under § 63, is expressed; *a*) by the preterit (§ 60. 5. b); *b*) by the future (§ 61. 3. C), and more frequently; *c*) by the participle (§ 64. 3. B).

§ 66. *The Persons of the Verb.*

1. The third singular masc. and fem. of the active and passive conjugations is sometimes used impersonally thus:

a) the *masculine*; α) of the preterit; e. g. Heb. x. 34. לָּחַץ לְּכֹהֵן *it pained you*; Luke x.34. לָּחַץ לְּכֹהֵן *he cared for him*; β) of the future, Deut. vi. 24. לָּחַץ לְּכֹהֵן *it would be good for us*; Jer. vii.6. לָּחַץ לְּכֹהֵן *it would harm you*; b) the *feminine*; α) of the preterit, Ps. xcv.10. לָּחַץ לְּכֹהֵן *it shames me, (I am ashamed) of this generation*; Ps. xxxi.9. לָּחַץ לְּכֹהֵן *it grieves me*; Luke xviii. 23. לָּחַץ לְּכֹהֵן *it pained him*; β) of the future, Gal. vi. 9. לָּחַץ לְּכֹהֵן *it will not be grievous to us*; Ps. lxi. 20. לָּחַץ לְּכֹהֵן *whom it grieved.*

2. In like manner in Syriac, the *neuter* is usually expressed; a) by the third person singular feminine of the verb, thus; α) in impersonal phrases, as Luke vi. 13. לָּחַץ *it was light*; John vi. 17. לָּחַץ *it was dark*; passively, Barh. 84,14. לָּחַץ *the report was spread abroad*; Assem. I. 298. A.11. לָּחַץ *it was revealed to him*; 481, 7; β) in connection with the demonstrative pronoun or with adjectives as subjects; e. g. John i. 28. לָּחַץ *this came to pass at Bethany*; i. 3. לָּחַץ *there was not any thing*; Ephr. I. 240, F. לָּחַץ *it seemed good to Moses*; passively, Assem. I. 380, 4. לָּחַץ *it seemed just to us.* Yet we also find for the neuter; b) the third person singular masculine; e.g. Isa. xxiii. 12. לָּחַץ *there will be no rest for thee*; Barh. 133, 8. לָּחַץ *it was said to him*; Assem. I. 362, 5. לָּחַץ *it shall be permitted to me.*

3. When the subject of the verb is general or indefinite, it is expressed, in Syriac, in various ways, as in the English, thus; a) by the third person singular; e. g.

Gen. xi. 9. **קָרָא** *he calls*; (i. e. *one calls, it is called*); to which is also appended by way of explanation, after the Hebrew idiom, the participle or participial noun of the same verb; e. g. Isa. xvi. 10. **בְּתֵמָה** *the wine treaders shall tread* (no more wine; i. e. *no one shall tread*); or **אֲנֵא** and **אֲרָא**; e.g. I Sam. ix. 9. **אֲמַרְךָ אֲנִי** *he* (i. e. *any one*) *said*; John iii. 4. **אֵיכָנָא מִיָּמִינָא** *how can one be born when he is old?* or passively Matt. xxvi. 13. **אֲמַרְךָ** *it shall be told*; Acts xvi. 13. **אֲמַרְךָ** *there prayer was wont to be made*; Barh. 58, 13, 15; b) by the third person plural; e.g. Isa. lxiv. 3. **לֹא שָׁמְעוּ** *they* (i. e., *men in general*) *have not heard*; xlvii. 1; Dan. i. 12; Heb. xi. 3. **אֲמַרְךָ** *what they see* (i. e. *what any one sees, what is seen*); also with an explanatory participle or adjective; e.g. Isa. xxiv. 16. **אֲמַרְךָ** *they failed*; c) by the second singular; e. g. Luke ii. 4. **בְּרִיבְךָ** *when thou bringest*; I Tim. ii. 1. **אֲמַרְךָ** *that thou offerest* (i. e. *that there be offered*); sometimes the verb is in the second plural, Matt. vi. 24; d) sometimes by the first plural; e.g. Mark vii.27. **אֲמַרְךָ** (or by the infinitive with **אֲמַרְךָ**, Matt. xv. 26. **אֲמַרְךָ**—xxii.17), *that we* (i. e. *any one*) *should take—and cast*; e) more frequently by the participle alone; e.g. Matt. vii.16. **אֲמַרְךָ** *do men gather?* v. 15; ix.17; x. 29; I Cor. iv.12; Barh.6.2. **אֲמַרְךָ** *they say*; 58, 9.

REM.—Here belongs also **אֲמַרְךָ** *they say, it is said*; and impersonal phrases with an infinitive following; e. g. Matt. xii. 12. **אֲמַרְךָ** *one may do*; Acts v. 29. **אֲמַרְךָ** *we (any one) must obey*.

4. When the Deity or those in high stations (e.g. Kings), speak of themselves, the first person plural denotes the *pluralis excellentiæ*; e. g. Gen. i. 26. **נַעֲשֶׂה אִנְשׁ** *let us* (i. e. *I will*) *make man*; xi. 7; Barh. 90, 9. **שָׂכַחְנוּ אֲנִי** *behold we* (i.e. *I, Justinian*), *have written*; 11. **נִשְׁכַּחְנוּ לָנוּ** *write to us* (*me*).

REM.—Sometimes though for the most part only in passages translated from the Old and New Testaments, the construction changes from one person to the other, viz.; a) from the third to the second, or *vice versa*; Micah vii. 18. **כִּי לֹא אֶחְזַק אֲנִי אֲחַלֵּץ** **בְּפָצְעֶיךָ וְנִשְׁכַּחְנוּ** **בְּפָצְעֶיךָ** **וְנִשְׁכַּחְנוּ** **בְּפָצְעֶיךָ** **וְנִשְׁכַּחְנוּ** **בְּפָצְעֶיךָ** *there is no God as thou, who forgiveth sins, and remitteth the transgressions of the remnant of his heritage, and retainest not* (compare Ephr. II. 284, A. B); Mal. ii. 15; Gal. iv. 21. **אֲנִי וְאֵלֶיךָ אֲנִי וְאֵלֶיךָ** **אֲנִי וְאֵלֶיךָ** **אֲנִי וְאֵלֶיךָ** *λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι*; Rom. ii. 1; Matt. xxiii.37; b) from the first to the third person; e. g. Isa. xlii. 24, 25. **כִּי אֲנִי וְאֵלֶיךָ אֲנִי וְאֵלֶיךָ** **אֲנִי וְאֵלֶיךָ** **אֲנִי וְאֵלֶיךָ** *because we have sinned against him, — hath he poured out upon them (us).*— Here also belong the instances where writers include themselves, in the first person plural, in what they declare of their ancestors; e. g. Psalm lxvi. 6. **אֲנִי וְאֵלֶיךָ אֲנִי וְאֵלֶיךָ** **אֲנִי וְאֵלֶיךָ** **אֲנִי וְאֵלֶיךָ** *then did we rejoice in him.* When several verbs having different subjects follow each other in the same person, it appears to be rather according to the Syriac idiom, not to indicate more particularly the difference of the subject; e.g. II Sam. xi.13.

§ 67. Construction of the Verb with various Cases and Prepositions.

I. VERBS WITH THE ACCUSATIVE.

1. With an *Accusative* are construed;

a) *Transitive Verbs*; e. g. Matt. ii. 6. **וְנִשְׁכַּחְנוּ** **לָנוּ**

لَيُغْفِرُ *who shall feed my people* ; iv. 16 ; even intransitives, having at the same time a transitive signification ; e.g. Barh. 214, 2. **رُكِبَ اسْتَوْسَقَ** *he rode upon an ass* ; 215, 11.

REM.—Here also belong such verbs as in other languages govern other cases ; e. g. **صَفَرَ** *to command* ; Matt. xxviii. 20. **أَسْفَقَ** *to believe* ; John xii. 38 ; Romans x. 16, (with **أ** John ii. 23) ; **جَنَّبَ** *to answer* ; Ephr. III. 285 ; **هَضَبَ** *to announce* ; Acts xvi. 10. etc.

b) Here belong the following classes of verbs ; *a*) those signifying to *put on* or *put off* clothing, to *adorn*, to *gird*, to *cover with anything* ; **لَحَفَ** I Cor. xv. 53 ; Eph. vi. 11 ; Barh. 223, 12. **بَلَّغَ لِحَفَتَيْهِ** *that he put on our garments* ; **كَسَبَ** Col. iii. 9 ; **أَتَمَّ** I Sam. ii. 4 ; Acts xii. 8 ; even passive verbs ; e.g. **أَلْحَفَ** Acts xii. 8 ; **أَلْحَفَ** Ps. civ. 2 ; and *β*) those denoting a *want* or *excess* ; e. g. Acts vi. 8. **مَلَأَ اسْتَوْسَقَ لِي سَمَلًا** *he was full of faith and power* ; xiii. 10 ; Rom. i. 29 ; Mark viii. 36. **أَلْصَقَ نَفْسَهُ** *if he suffer harm as to his soul*. Furthermore here belong ; *γ*) verbs of *remembering* and *forgetting*, **تَسَدَّدَ** John xv. 20 ; Luke i. 72 ; **أَلْبَسَ** John ii. 17, 22 ; **لَحَفَ** Heb. vi. 10 ; and finally ; *δ*) verbs of *coming* and *going* to a place ; e.g. Matt. xv. 21. **أَتَمَّ اسْتَوْسَقَ لِي سَمَلًا** *he came into the region of Tyre* ; Mark v. 38 ; Luke ii. 51 ; John iv. 5 ; **أَلْبَسَ** Luke iv. 42 ; John vi. 1 ; **أَلْبَسَ** Luke ii. 39 ; iv. 14 ; **مَلَأَ** Acts ix. 3 ; **أَلْبَسَ** John ii. 12 ; **أَلْبَسَ** i. 44 ; **أَلْبَسَ** v. 1 ; **أَلْبَسَ** xviii. 33 ;

c) several neuters also take an accusative, viz ;

a) in connection with a noun, as their object, formed from the same verb ; e. g. Judg. xiv. 12. **أَلْبَسَ اسْتَوْسَقَ** *to*

girded them with girdles ; **مَعَر** to anoint, Ps. xlv. 7; **وَدَى** to sow ; Lev. xix. 19 ; β) verbs of *filling up* (also with **ع** and **فَع**) ; e. g. John ii. 7. **مَلَأْتُمْ مِائِدَاتِهِمْ مَاءً** fill (them) the water pots with water ; verse 9 ; Barh. 212, 2 ; Assem. I. 332, A. 12; γ) verbs of *commanding, ordering*, (also with **فَع** and **كَلَّمَ** of the person and thing) ; e. g. Gen. vi. 22. **كَلَّمَ نُوْحًا** all that he had commanded him ; Mark viii. 11. **سَأَلُوْهُ اٰیٰتًا** they demanded of him a sign ; δ) verbs of *showing or doing* any thing to any body, or *making* a person or thing to be thus and so ; e. g. Gen. xvii. 5. **اٰنَا اَبٌ لِّكَ** I have made thee a Father ; John viii. 53. **مَنْ مَعَكَ اَنْتَ** what makest thou thyself ? Heb. i. 2 ; Assem. I. 346, A. 4. v. E. Also with an accusative of the material of which anything is formed ; e. g. I Kings viii. 32. **اَنْتَ اَبْنَاءُ اَنْتَ** he built of (them) the stones an altar ; ϵ) verbs of *naming*, **سَمَّى** Isa. lx. 18 ; I John iii. 1.

II. VERBS WITH PREPOSITIONS.

1. Verbs are construed with **ع** which in English are joined with *in, on, upon, about, concerning*, etc. Here belong especially ; *a*) verbs which denote some state or emotion of the mind ; e. g. Luke i. 14. **سَبَّحُوْا** they shall rejoice at his birth ; Barh. 90, 20; **بِ** **رَضٍ** to have pleasure in something ; Matt. iii. 17 ; Heb. x. 38; **عَلَى** to wonder at ; Matt. xxii. 33 ; Luke ii. 47 ; **عَلَى** to hope in ; Matt. xii. 21 ; John v. 45 ; **عَلَى** to believe on ; Mark i. 15 ; John ii. 11; **عَلَى** to look at ; John i. 36, 43 ; Barh. 190, 13 ; Assem. I. 89, A. 17 ; **عَلَى** to be ashamed of ; Rom. i.

16; **رَدَّ** to rebuke; I Tim. v. 1; **وَاوَّ** *ibid.* or threaten; Matt. viii. 26; Luke iv. 41; Barh. 53, 10; **زَادَ** to mock at; Matt. xx.19; xxvii. 31; **فَتَنَ** to laugh at; Acts ii. 13; b) verbs that denote *acknowledging, denying, swearing by, calling upon*; e. g. Matt. x. 32, 33. **قَالَ** *whosoever shall confess me*; Mark i. 5; Acts xxiii. 8; Rom. x. 9, 10; Matt. x. 33. **كَذَّبَ** *whosoever shall deny me*; xxvi. 34; I Tim. v. viii; Assem. I. 341, A. 23; 372, 8, 9; Matt. xxvi. 63. **سَمِعْتُ** *I adjure thee by the living God*; Mark v. 7; I Thess. v.27; **دَعَا** to call upon; Gen. iv. 26. Here also belong; c) some verbs which denote a *doing* something *for* or *against* some one; e. g. **بَدَّ** and **أَدَّ** to prove against some one; Acts xxiv. 27; xxv. 9; Rom. ix. 17; I Tim. i. 16; **شَهِدَ** (also with **عَلَى**) to testify against; Deut. xxxi. 28. Of verbs of *motion*, here belong; d) **لَقِيَ** to encounter; Luke viii. 27; xxii. 10; and **جَاءَ** to come with (i. e. bring) something; Psalms lxvi. 13.

REM.—Here also belongs **شَرِبَ** to drink from; Gen. xlv. 5. **شَرِبَ** *the cup from which my Lord drinks*. Some times **عَلَى** denotes a *part* of the object; e.g. II Sam. xxiii. 10. **سَبَطَ** *he made an overthrow among the Philistines*; and here are to be placed **عَمِلَ** and **كَسَبَ** to labor at something; I Kings ix. 23.

2. The following verbs are construed with **لِ** as a sign of the dative; a) those of *giving, permitting, commending*; e. g. John xiv.27. **سَلِّمَ** *my peace give I to you*; Matt. viii.21,31. **أَسْأَلُكَ** permit me — us; Mark v. 13; Luke viii. 32; Acts xx. 32. **سَلَّمَ**

إِنِّي كَحَقِّ لَأُكْرِمُ *I commend you to God*; I Peter iv. 19;
 b) those of *pleasing* and *displeasing*; e. g. John viii. 29.
 كَمَا يَرْضَىٰ ذَاكَ *that which pleases him*; Rom. xv. 2, 3;
 Heb. xiii. 16; or c) those that denote *likeness, similarity*;
 e.g. Luke xiii. 18. أَيَسْتَوِي مَلَكُوتَ اللَّهِ بِأَيِّ شَيْءٍ *to what is
 the Kingdom of God like?* verses 9, 20; Heb. ii. 17; Barh.
 137, 12. كَمَا أَنْتَ أَيُّهَا *thou art like him.*

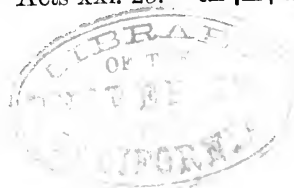
REM.—Here also belong impersonal phrases, such as لَا يَلِيقُ *it is
 fitting for*, and لَا لِي equivalent to *to have*; e. g. Matt. iii. 9;
 Luke xvi. 28, 29; John x. 16. (with the accusative of the object in
 relation to ἔχειν, II John 9. $\text{لَا لِي كَمَا لِي أَبِي}$ لَا لِي أَبِي
 οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει), and لَا لِي equivalent to
not to have; Matt. xiii. 21; John xiv. 30. In the same signification
 occurs also لَا لِي ; e.g. Barh. 66, 4. لَا لِي لِي *he had three sons.*

3. With مِنْ are connected; a) verbs which denote *to
 fear, flee, guarding oneself, refraining, ceasing, releasing*;
 e.g. Luke xxiii. 40. $\text{أَلَا مِمَّنْ كَرِهْتَ}$ *fearest thou
 not God?* John ix. 22; Barh. 94, 9; Rom. ii. 3. $\text{أَلَا مِمَّنْ كَرِهْتَ}$
 $\text{لَا مِمَّنْ كَرِهْتَ}$ *that thou shalt escape the judgment of God*;
 I Cor. vi. 18; x. 14; Barh. 170, 4; Matt. x. 17. $\text{أَلَا مِمَّنْ كَرِهْتَ}$
 $\text{لَا مِمَّنْ كَرِهْتَ}$ *beware of men*; xvi. 6, 12; Luke xii. 15; xx.
 46; John xvii. 15. $\text{لَا مِمَّنْ كَرِهْتَ}$ *that thou shouldst
 keep them from evil*; I Peter ii. 11. $\text{لَا مِمَّنْ كَرِهْتَ}$
 $\text{لَا مِمَّنْ كَرِهْتَ}$ *abstain from lusts of the flesh*; Acts xv. 29; I Pet.
 iv. 1. $\text{لَا مِمَّنْ كَرِهْتَ}$ *he ceaseth from sin*; Barh. 102, 9;
 Assem. I. 42, 8; II Thess. iii. 3. $\text{لَا مِمَّنْ كَرِهْتَ}$ *he*

will keep you from evil ; b) those of *filling up, lacking, and failing* ; Luke xv. 16. **لَمَلَمًا لَمَلَمًا لَمَلَمًا** *to fill his belly with husks* ; Barh. 69,1 ; I Tim. vi.10. **لَمَلَمًا لَمَلَمًا** *they came short of the faith* ; II Tim. ii. 18 ; c) those of *asking, beseeching* ; John iv. 31. **لَمَلَمًا لَمَلَمًا** *they besought him* ; verse 40 ; I Peter ii. 11.

REM.—**لَمَلَمًا** also expresses the Latin *præ* ; e. g. **لَمَلَمًا** *to die before* ; or *per*, with **لَمَلَمًا** and **لَمَلَمًا**, John x. 1, 2.

4. With **لَمَلَمًا** are construed verbs, which, in English, may be followed by *about, concerning*, viz. ; a) some which express an *affection of the mind* ; e.g. Matt.xv.22. **لَمَلَمًا لَمَلَمًا** *be merciful to me* ; xvii. 15 ; Rom. ix. 15 ; xi. 32 ; Matt.vi. 28. **لَمَلَمًا لَمَلَمًا لَمَلَمًا** *why take ye thought for raiment* ; Luke xii. 26. **لَمَلَمًا لَمَلَمًا** *to be anxious* ; Matt.v.22. **لَمَلَمًا لَمَلَمًا** *to rejoice over* ; Rev. xviii.20. **لَمَلَمًا لَمَلَمًا** *to weep over* ; Luke xxiii.27,28. **لَمَلَمًا لَمَلَمًا** *to take counsel concerning* ; Matt. xxvi. 4 ; b) those which denote *power or authority over* something ; e. g. Luke xix. 14. **لَمَلَمًا لَمَلَمًا** *that this person should rule over us* ; Rom. vi. 14 ; vii. 1 ; Barh. 40, 6 ; Matt. xxiii. 35. **لَمَلَمًا لَمَلَمًا** *shall come upon you* ; Luke xxi. 34 ; John xviii. 4 ; Luke i. 1. **لَمَلَمًا لَمَلَمًا** *fear fell upon him* ; c) those which denote a *doing for or against*, or an *occupation with* something ; e. g. Acts vii. 58. **لَمَلَمًا لَمَلَمًا** *those who testified against him* ; Matt. xxvi. 62 ; John i. 8. **لَمَلَمًا لَمَلَمًا** *that he might bear witness of the light* ; iii. 26 ; v. 31. **لَمَلَمًا لَمَلَمًا** *to accuse* ; John viii. 46 ; **لَمَلَمًا لَمَلَمًا** *to write of, concerning*, John i. 46 ; v. 46 ; Acts xxi. 25. **لَمَلَمًا لَمَلَمًا** and



كَلَّمَ *to speak of, about*; John i. 22, 30; xiii. 22; vii. 13;
d) verbs of *covering, protecting, or burdening*; e. g. Matt.
 xvii. 5. **سَاطِعًا أَمْحَا سَاطِعًا** *a bright cloud covered*
them; Luke i. 35. **قُوَّةُ أَعْلَى تَكْمُلُ نَفْسَكَ** *the power of*
the Most High shall cover thee; **كَلَّمَ** and **كَلَّمَ** have the
 same signification; Jer. xviii. 23; II Sam. xiii. 25.
كَلَّمَ *so that we shall not burden thee*. And finally;
e) several verbs that denote a *charge, command or petition*;
 e. g. **كَلَّمَ** *to charge one*; II Chron. xxxvi. 23;
كَلَّمَ *to prescribe for one*; II Kings xxii. 13. **كَلَّمَ**
to pray for: John xvii. 9. **كَلَّمَ** *to ask after*; Assem.
 I. 50, 6.

REM.—Here also belong phrases compounded with nouns derived
 from these verbs; e. g. I Peter v. 7. **كَلَّمَ** *cast your cares upon the Lord*; Barh. 77, 5. **كَلَّمَ**
كَلَّمَ *they took care for the King*; Isa. i. 14. **كَلَّمَ**
كَلَّمَ *they are a burden to me*; Job vii. 20.

5. With **كَلَّمَ**, **كَلَّمَ** and **كَلَّمَ** *between*, are construed
 verbs which denote *dividing, separating, distinguishing*;
 e.g. Gen. i.4. **كَلَّمَ** *he separated between light and darkness*; Ruth i. 17. **كَلَّمَ** and **كَلَّمَ**
to see, to perceive a difference between; II Sam. xix. 35;
 Mal. iii. 18.

6. With **كَلَّمَ** *after*, are joined verbs which signify *to go*
 (equivalent to *to follow*); e. g. Matt. iv. 25. **كَلَّمَ**
they followed him; xii. 15; Mark x. 32; Matt. iv. 19.
كَلَّمَ *follow after me*; xix. 2; John viii. 12; **كَلَّمَ**
 I Tim. vi. 11; II Tim. ii. 22.

REM.—More in accordance with the Hebrew idiom we find **זָלַז** with verbs signifying *to put away, destroy*: e. g. I Kings xiv. 10; xxi. 21.

GENERAL REMARKS.

To *seem, to appear*, are expressed, as in Hebrew, by **חָתַתְב** in the relation of genitive or with the suffix belonging to the person; e. g. Gen. xix. 14. **וְהָיָה חָתַתְב** *he seemed to his sons-in-law*; II Sam. x. 3. **חָתַתְב** (he) *seems to thee*. When rendered more definite by the adjectives *good* or *bad*, they are expressed either by **וְהָיָה לְךָ** and **וְהָיָה לְךָ**, or **וְהָיָה לְךָ** without **חָתַתְב**; e. g. Acts vi. 5; Rom. xv. 2. 3; Gen. xxi. 11; Matt. xxi. 15; or in connection with **חָתַתְב**; e. g. Ephr. I. 240, F. **וְהָיָה לְךָ** *would this seem good to God?* In the translation of the New Testament, *δοκεῖ* is usually expressed by **וְהָיָה לְךָ**; e. g. Matt. xvii. 25; xviii. 12; xxi. 28; xxii. 17; Luke x. 36.

To *suffer, permit*, are expressed either by **פָּסַח** *to command*, or **פָּסַח** *to cause* (without the copula following); e. g. Barh. 72, 12; or they are expressed in such a manner that the thing to be done is implied in the imperative itself; Barh. 27, 2; 114, 14.

III. PASSIVES AND THEIR CONSTRUCTION.

1. The active cause in passives is usually expressed by **וְ**; e. g. Matt. vi. 16. **וְהָיָה לְךָ** *that they may be seen by men*; Luke viii. 29. **וְהָיָה לְךָ** *he was caught by*

him; Assem. 1. 39, 14, and 16. **لَا أَسْمَعُ كَسَ دَلَا** *there was a voice heard by him*; Barh. 152, 11.

REM.—Yet we also frequently find **فَع**, Matt. iii. 14. **بَعَثَنِي** **أَلْحَقَ** *that I should be baptized of thee*; v. 13; xx. 23.

2. Passives whose actives govern a double accusative, sometimes retain one of them; e. g. Luke i. 41. **لَمَّا مَلَأَتْهُ** **رُوحَ الْقُدُسِ** **بِهَدْيِهَا** *she was filled with the Holy Ghost*; ii. 40; Barh. 32, 14. **رَجُلًا** **مَلْبَسًا** **بِحَبْلِ بَيْسُطٍ** *a man who was clad in Byssus*; 90, 14; 108, 6; 223, 15; Assem. I. 86, A. 27, 28.

3. When passives, especially in verbs relating to the mind, have an active signification, they are joined with the accusative; e. g. I Thess. i. 2. **تَذَكَّرُوا** **فِي** **صَلَاتِنَا** *we remember you in our prayers*; **أَلْتَفَع** *to think*, Rom. ii. 3; xv. 5; **أَعْرَفُوا** *to recognize*, Acts xix. 15; **أَطَاعُوا** *to obey*, Eph. vi. 1; Col. iii. 22; **أَرَادُوا** *to wish*, I Tim. vi. 10.

REM.—Here also belong such passives as **أَضَعُوا** *to chew the cud*, Lev. xi. 3, 5; and hence also may be explained why participles passive of the *Pe*. (§ 64. 5) take the accusative of the object.

4. Passives have also frequently a reflexive signification (§ 21, 2; § 22. 2; § 24. 2; § 58. A. a); e. g. John viii. 6. **سَجَدَ** **لِنَفْسِهِ** **يَسُوعُ** *Jesus bowed himself down*; verse 8; Mark i. 7; I Tim. v. 14. **يَتَزَوَّجُونَ** **بِأَخِي** *those who are young shall marry*; iv. 13; **أَلْتَفَعُوا** *to wax strong*, Acts xix. 16; xxiii. 11; **أَلْتَفَعُوا** *to hide*, John viii. 59; **أَلْتَفَعُوا** *to turn around*, Matt. ix. 22., etc.

REM.—Many neuters take a passive signification; e. g. **أَلْتَفَعُوا** *to*

err, Luke xxi. 8. **ⲕⲉⲗⲏⲁ** μὴ πλανηθῆτε; **ⲡⲓⲃⲏ** to burn, Matt. xiii. 40. **ⲓⲛⲉⲃⲏ** καὶ πυρὶ καίεται; **ⲛⲉⲗⲏ** to fall, iii. 10. **ⲓⲛⲉⲗⲏ** εἰς πῦρ βάλλεται; **ⲡⲓⲃⲏ** to go out, viii. 12. **ⲛⲉⲗⲏ** ἐκβληθῆσονται etc.

Upon the use of verbs for adverbs, see § 82. 1.

Appendix to § 67.

MODE OF EXPRESSING GREEK COMPOSITES.

To the subject of the construction of verbs with cases and prepositions, belongs also the manner of rendering Greek Composites, which in the Syriac translation of the New Testament, are expressed as follows :

1. By simple verbs, in the signification of which ; a) the idea of the Greek preposition is included ; e. g. Matt. xx. 18. **ⲡⲓⲃⲏ** ἀναβαίνομεν ; viii. 1. **ⲕⲉⲗⲏ** καταβάντι ; iii. 2. **ⲕⲉⲗⲏ** μετανοεῖτε ; xvi. 5. **ⲕⲉⲗⲏ** ἐπελάθοντο ; or by verbs which ; b) without respect to the Greek preposition, answer to the simple Greek verb ; e. g. Matt. xi. 5. **ⲡⲓⲃⲏ** ἀναβλέπουσι ; Acts xxiii. 33. **ⲕⲉⲗⲏ** ἀναδόντες ; Rom. 14. 9. **ⲡⲓⲃⲏ** ἀνέζησεν ; Luke xv. 24, 32 ; x. 31, 32. **ⲕⲉⲗⲏ** ἀντιπαρήλαθον ; Acts xxvi. 5. **ⲡⲓⲃⲏ** προγινώσκοντες ; Rom. xv. 4. **ⲕⲉⲗⲏ** προσγράφη.

2. By verbs ; a) with a preposition answering to the Greek ; e. g. **ⲕⲉⲗⲏ** = ἀντι ; Luke xiii. 17. **ⲕⲉⲗⲏ** ὁσὶ **ⲕⲉⲗⲏ** οἱ ἀντικείμενοι αὐτῷ ; Acts vi. 10 ; Rom. xiii. 2. **ⲕⲉⲗⲏ** = ἐπί and κατά ; Luke x. 34. **ⲕⲉⲗⲏ** **ⲕⲉⲗⲏ** **ⲕⲉⲗⲏ** καὶ ἐπεμελήθη αὐτοῦ ; Matt. xxvi. 62. **ⲕⲉⲗⲏ** **ⲕⲉⲗⲏ** καταμαρτυροῦσίν σου ; **ⲕⲉⲗⲏ** = σὺν ; Rom.

vi.8. **ܫܠܘܢܐ ܕܘܨܘܪܐ** συζήσομεν αὐτῶ, Heb. iv. 15 ; II Tim. i. 8. **ܘܥܘܒܐ** = πρὸ ; Acts vii. 40. **ܘܥܘܒܐ ܕܥܘܒܐ** οἱ προπορεύσοντες ἡμῶν ; Matt. ii. 9 ; or *b*) by an adverb of similar signification ; e. g. **ܘܥܘܒܐ ܕܥܘܒܐ** = ἀνά, I Peter i.3; **ܘܥܘܒܐ ܕܥܘܒܐ** ἀναγεννήσας ἡμᾶς, Heb. vi. 6. **ܘܥܘܒܐ ܕܥܘܒܐ** = πρὸ, II Cor. xiii. 2 ; **ܘܥܘܒܐ ܕܥܘܒܐ** προσείρηκα, Rom. i. 2 ; Col. i. 5.

3. By another verb representing the preposition, which usually stands first, without any connective particle, in the same tense, number, and gender with the finite verb ; e. g. **ܘܥܘܒܐ** (*to come before*) = πρὸ, Mark xiii. 23. **ܘܥܘܒܐ ܕܥܘܒܐ** προσείρηκα, Acts vii. 52 ; Rom. iii. 9 ; xi. 35. This verb sometimes follows ; e. g. John xx. 4. **ܘܥܘܒܐ ܕܥܘܒܐ** προσέδραμεν.

4. If the composite is formed from a noun or adjective and a verb, it is usually resolved into its components ; e. g. Mark iv. 20. **ܘܥܘܒܐ ܕܥܘܒܐ** καρποφοροῦσιν ; iii. 4. **ܘܥܘܒܐ ܕܥܘܒܐ** ἀγαθοποιῆσαι ἢ κακοποιῆσαι ; Matt. xix. 18. **ܘܥܘܒܐ ܕܥܘܒܐ** ὁ ψευδομαρτυρήσεις.

REM.—It seems to be merely pleonastic, where in John iv. 4. *διέρχασθαι* is translated by **ܘܥܘܒܐ ܕܥܘܒܐ**.

§ 68. *The Substantive Verb, and some other Peculiarities chiefly relating to the Construction of the Verb.*

A. USE OF **ܐܘܪܐ**, **ܕܐܘܪܐ** AND **ܕܐܘܪܐ** (§ 38).

Instead of **ܐܘܪܐ** *to be* (with which, according to § 65. B. and D, the imperfect and pluperfect are formed), the Syriac

243, 10 ; 486, 5 ; 543, 19 ; 596, 11. Compare Assem. I. 479, A. 24, with 480, 1. The indirect discourse also occurs ; e. g. Barh. 79, 19. **ܐܘܢܗܘ ܗܘܘ ܕܝܠܗܘܢ ܗܘܘ ܕܝܠܗܘܢ** *they said to him, the tribute is not sufficient for thee* ; 94, 1—3 ; 97, 1. Sometimes the direct discourse passes over into the indirect ; e. g. 276, 8—10 and vice versa ; 166, 19, 20 ; 513, 5, 6.

C. ELLIPSIS—ZEUGMA—PARONOMASIA, AND PUNS.

1. When a verb has previously been used in the protasis, it is usually omitted in the apodosis, where it would properly be repeated ; e. g. Matt. i. 22. **ܐܘܢܗܘ ܗܘܘ ܕܝܠܗܘܢ ܗܘܘ ܕܝܠܗܘܢ** *but what has happened (has happened) that it might be fulfilled* ; xxi. 4 ; John xx. 31 ; Rom. v. 20 ; I Cor. ix. 25. **ܕܝܠܗܘܢ ܗܘܘ ܕܝܠܗܘܢ** *those who run (run) that they may obtain* ; II Cor. v. 13 ; Heb. vii. 19 ; viii. 3 ; I Peter iv. 11 ; I John iii. 6. Sometimes the verb is to be supplied from the context ; Matt. 27, 25. **ܕܝܠܗܘܢ ܗܘܘ ܕܝܠܗܘܢ** *his blood (come) upon us* ; Acts xxiv. 6. **ܕܝܠܗܘܢ ܗܘܘ ܕܝܠܗܘܢ** *as it (is written) in our law*.

REM.—The ellipsis must be considered as a peculiarity of the Syriac language, where the Philoxenian translation, omitting the **ܕܝܠܗܘܢ** in the apodosis, adheres strictly to the Greek words ; e. g. Matt i. 22. **ܕܝܠܗܘܢ ܗܘܘ ܕܝܠܗܘܢ** *ταῦτο δὲ ὅλον γέγονεν* ; John xx. 31. Concerning the omission of **ܐܘܢܗܘ** see B. Rem. above ; and concerning the elliptical use of **ܕܝܠܗܘܢ** see A. Rem.

2. Sometimes a verb, by its signification, can belong to only one of two connected nouns (*Zeugma*), so that to the other noun another verb must be mentally supplied ;

e. g. Job iv. 10. **סַפְּתָא אֲלֵלְזָבַב — דְּאִזְנָא** *the roaring of the lion (is stilled) and the teeth are broken*; x. 12.

3. Paronomasia and puns occur but rarely in Syriac. The former is a mere imitation of the Hebrew original in Ps. xl. 3. **דְּרַאדָּא רַבִּים רְרַאדָּא (דְּרַאדָּא רַבִּים רְרַאדָּא)** *that many see it and rejoice*. Puns occur mostly in names where the language does not require any such alteration to be assumed; e.g. Gen. xlix. 8. **דְּסַדְּוֹן קְרַבְּוֹן** *Judah (thy brethren) shall praise thee*. verses 16, 19.

CHAPTER THIRD.

THE NOUN.

§ 69. *Use of the Noun in General.*

1. Abstract nouns not unfrequently in Syriac take the place of adjectives and then they stand in the relation of genitive to the noun, with ?; e. g. Matt. iii. 11. **דְּסַדְּוֹן קְרַבְּוֹן** *with the Holy Ghost*; John xv. 1. **דְּסַדְּוֹן קְרַבְּוֹן** *the true vine*; I Cor. xv. 44. Especially does this union, as in Hebrew, occur with adjectives which denote the material or substance of which a thing is composed; e. g. John ii. 6. **דְּסַדְּוֹן קְרַבְּוֹן** *stone water-pots*; Heb. ix. 4. **דְּסַדְּוֹן קְרַבְּוֹן**

a golden box ; II Cor. x. 4 ; II Tim. ii. 20 ; Barh. 11, 7, 8 ; 20, 10 ; 88, 2 ; 172, 8 ; 228, 7. **بَيْتًا نَارِيًّا** a fiery pillar.

REM.—Adjectives of material, however, do occur ; e.g. Barh. 59,4. **كُرْسِيًّا نَسْأَلِيًّا** a brazen celestial sphere ; and in the same construction adjectives of quality with **بِ** prefixed, used for substantives ; e.g. Michael. Chr. 85. **بَيْتًا نَسْأَلِيًّا** week of the white (clothes). Abstract nouns with **بِ** in connection with a pronoun, supply the place of the predicate ; e. g. Rom. vii. 14. **أَنَا بِي بَشَرِيًّا** but I am carnal ; or with a preposition prefixed they supply the place of an adjective to which a noun is to be supplied ; e. g. Heb. ii. 17. **بِشَيْءٍ إِبْرَاهِيمِيٍّ** in divine (things) ; Luke viii. 49. **أَبْنًا مِّنْ بَيْتِ** one of the household ; even with suffixes, **بَيْتًا دِيمُونِيًّا** *δαίμωνιζόμενος*. Some abstract nouns, in the relation of genitive with **بِ** following, precede as *nomen regens* ; e. g. Barh. 170, 20. **كُتُبًا مِّنْ مَّا بَقِيَ** many writings ; 172, 4 ; 178, 5 ; 195, 16. **كُتُبًا مِّنْ مَّا بَقِيَ** in the remaining fortresses ; 198, 13. Here also belongs **كُلًّا** according to § 55. B. 2. Rem.

2. Especially are adjectives or concrete substantives denoting *possession, custom, similarity, etc.*, expressed by way of circumlocution, by means of the nouns **بَنِيًّا** son ; **بَنَاتًا** daughter ; **رَبًّا** and **رَبِّئًا** lord, master ; **رَجُلًا** and **رَجُلِيًّا** prince, ruler ; and **بَيْتًا** house. In respect to the use of these nouns it is to be observed ;

a) **بَنِيًّا** designates ; a) *Gentile names, inhabitants, etc.* e. g. Tit. i. 12. **بَنِيَّا كَرْتِيَّ** Cretans ; Barh. 167, 1 ; Acts xxi. 12 ; **بَنِيَّا كَرْتِيَّ** οἱ ἐντόπιοι ; Barh. 80, 17. **بَنِيَّا كَرْتِيَّ** citizens ; 91, 2 ; β) the idea of race, species, kindred ; e.g. Rom. xi. 14. **بَنِيًّا** a kinsman ; Deut. xxiii. 2 ; I Cor. vii. 22. **بَنِيًّا**

a freeman; John xviii. 35. **كُفْرًا** **كُفْرًا** **كُفْرًا** *heathen*; Michael. Chr. 5. **كُفْرًا** **كُفْرًا** *a heretic*; Assem. II.248. **كُفْرًا** *a courtier*; Rev. ii. 14, 20. (Here also belongs **كُفْرًا**); *γ*) *participation, likeness*, (= σύν ὁμοῦς); e. g. Eph. iii. 6. **كُفْرًا** **كُفْرًا** *συγκληρονομοί*; I Thess. ii. 14; Acts xviii. 3; xix. 24. **كُفْرًا** **كُفْرًا** *ὁμότεχνος*; Dan. i. 10. **كُفْرًا** *contemporaries*; Phil. iv. 3; Gal. i. 14; *δ*) *locality, situation, and other circumstances*; e.g. Isa. xxyi. 1. **كُفْرًا** *a moat*; Psalms cxxxii. 2. **كُفْرًا** *a neck chain*. And finally; *ε*) the adverbial phrase **كُفْرًا** *forthwith, immediately*; Matt. xiii. 5, 20; John v. 9; xiii. 30; Acts x. 33; xxi. 32.

b) **كُفْرًا** plur. **كُفْرًا** forms; *a*) rarely *abstracts*; e.g. **كُفْرًا** *circumcision*; more frequently *concretes* in the feminine; e. g. I Macc. xi. 7. **كُفْرًا** *one born free*; or it denotes; *β*) the *product* of anything; e. g. **كُفْرًا** *grapes*; **كُفْرًا** *gum on sea-weed*; and tropically **كُفْرًا** *voice*; Rom. x. 16, 18; Gal. iv. 20; and in the plural, Acts xii. 22; *γ*) *implements, clothing*, **كُفْرًا** *napkin*; **كُفْرًا** *ring*; *δ*) *descendants, nations, etc.*; e. g. Luke xiii. 16. **كُفْرًا** *the Hebrews*; Matt. xxi. 5. **كُفْرًا** *Jerusalem, or its inhabitants*.

c) **كُفْرًا** denotes; *a*) mostly *concretes*; e. g. Rom. xi. 34. **كُفْرًا** *counselor*; Matt. v. 25; xiii. 28, 39; II Chron. xiv. 5. **كُفْرًا** *neighbor*; *β*) sometimes *nations*; e. g. **كُفْرًا** *an Ethiopian*. In like manner;

d) **كُفْرًا** Luke vii. 41. **كُفْرًا** *debtor*; Ephr. II. 360, C;

e) **كُفْرًا** forms; *a*) principally *concretes* of masculine offices

e. g. II Sam. xviii. 1. **דָּלְכָא** *a chiliarch*; Luke xvi. 1. **דָּבְרָא** *oikonomos*; Heb. iv. 14. **דָּבְרָא** *ἀρχιερεύς*; I Pet. v. 4; Luke xix. 2; β) *abstracts*; e. g. Luke xvi. 2. **דָּבְרָא** *οικονομία*. In like manner;

f) **דָּבְרָא**; α) *concretes* of masculine offices; e. g. Luke viii. 41. **דָּבְרָא** *ἀρχισυνάγωγος*; John ii. 8, 9; Acts ii. 29; I Thess. iv. 16; β) more rarely *abstracts*; e. g. Matt. xxiii. 6. **דָּבְרָא** *πρωτοκαθεδρία*. Sometimes it denotes; γ) the *extremity* of a thing; e. g. **דָּבְרָא** *orifice of the stomach*; **דָּבְרָא** *aperture of the mouth*. Finally;

g) **דָּבְרָא** denotes; α) the *place* or *receptacle*, in which a thing is found or kept; e. g. Acts. xii. 17. **דָּבְרָא** *prison*; Matt. xiv. 2. **דָּבְרָא** *grave*; Acts xvii. 19. **דָּבְרָא** *judgment hall*; Luke xix. 29. **דָּבְרָא** *olive garden*; Heb. ix. 4. **דָּבְרָא** *censer* (literally, *house of incense*); II Tim. iv. 13; β) *countries, cities, etc.*; e. g. Assem. I. 169, B. 7. **דָּבְרָא** *the Roman dominions*; Michael. Chr. 10. **דָּבְרָא** *Persia*.

REM.—Here, however, do not belong **דָּבְרָא** *Mesopotamia*, and **דָּבְרָא** *forehead*, where **דָּבְרָא** signifies *between*. More rarely we find similar compositions with **דָּבְרָא** *father*, and **דָּבְרָא** *mother*. Of the latter only occur **דָּבְרָא** *the crown of the head*, and **דָּבְרָא** *hydraulics*. The Syriac also, though more rarely than the Hebrew, uses the names of countries and cities for nations and inhabitants; e. g. Barh. 150, 12. **דָּבְרָא** *Africans*; 248, 6. **דָּבְרָא** *Tagritians*.

§ 70. Gender of Nouns.

1. Nouns which in the plural take the termination of

another gender (§ 44. Rem. 2 and 3), retain the gender of the singular, and in this case respect is rarely had to the termination. Here belong; a) masculines with a feminine termination in the plural; e. g. Matt. xii. 43.

ܐܘܪܝܢܐ ܕܠܐ ܡܝܢܐ ܕܡܝܢܐ *place in which there is no water*;

I Cor. x. 9. ܐܘܪܝܢܐ ܕܡܝܢܐ ܕܡܝܢܐ *the serpents destroyed them*;

ܡܝܢܐ (from ܡܝܢܐ) Luke ii. 13; ܡܝܢܐ (from ܡܝܢܐ)

Matt. xxviii. 20; ܡܝܢܐ (from ܡܝܢܐ) Luke xxi. 34;

ܡܝܢܐ (from ܡܝܢܐ) Matt. vii. 25, 26., etc.; b) feminines

with a masculine termination; e. g. John xi. 35. ܐܘܪܝܢܐ

ܕܡܝܢܐ ܕܡܝܢܐ *tears came into the eyes of Jesus*;

ܡܝܢܐ (from ܡܝܢܐ) Matt. xiii. 30; ܡܝܢܐ (from ܡܝܢܐ) xxiv. 35;

ܡܝܢܐ (from ܡܝܢܐ) x. 30; ܡܝܢܐ (from ܡܝܢܐ) Acts xxiv. 17;

ܡܝܢܐ (from ܡܝܢܐ) xix. 34., etc.

2. When the abstract stands for the concrete, or when the noun takes another than its proper signification, the gender in both cases, is regulated by the sense. Concerning the former of these cases, compare § 80. B; to the latter belongs

ܡܝܢܐ ܕܡܝܢܐ *λόγος = Christ*; e. g. John i. 1—4.

ܡܝܢܐ ܕܡܝܢܐ *it was the word*; verse 14; or ܡܝܢܐ ܕܡܝܢܐ

(literally, *beast of tooth*) = *ἀντίχριστος*, Rev. xiii. 1; xvi. 2, 13;

xvii. 7, 8. ܡܝܢܐ *a myriad (of men)*; Acts xxi. 20; Barh.

55, 9, 10; 334, 6; 395, 19. ܡܝܢܐ, in the plural, = *inhabitants*;

Barh. 159, 10; 236, 8; 548, 20., etc.

3. In Syriac the neuter of nouns, as of verbs, is designated by the feminine (§ 66. 2); e. g. Rom. vii. 18.

ܡܝܢܐ ܕܡܝܢܐ, ܡܝܢܐ ܕܡܝܢܐ; in the plural, Assem. I. 218.

B. 11. **ܐܘܢܝܢ ܕܘܢܝܢܐ ܘܘܢܝܢܐ ܘܘܢܝܢܐ** *they despised the old and the new.*

§ 71. *Number.*

1. Some nouns, particularly those which denote cohesive materials (liquids, metals and the like), form a plural only when they may be conceived of as consisting of several parts; e. g. **ܘܒܝܢܐ** *barley*, plur. **ܘܒܝܢܐܝܢܐ** *barley-corns*; in like manner **ܘܒܝܢܐ** from **ܘܒܝܢܐ** *wheat*; Matt. iii. 12; John vi. 13; I Cor. xv. 37; and **ܘܒܝܢܐ** *timber*; I Cor. iii. 12.

2. Some nouns singular have a plural signification (*collectives* § 44. Rem. 7), and then they take *Ribui* § 6. 2. As such they are joined either with the plural; e. g. John iv. 30. **ܘܒܝܢܐ ܘܒܝܢܐ** *there came out people*; or with the singular; e. g. John x. 3. **ܘܒܝܢܐ ܘܒܝܢܐ** *the sheep hear his voice*; verses 4—8.

REM.—1. As collective plural forms, the following sometimes occur, **ܘܒܝܢܐ** *locust*; Michael. Chr. 63, 11; 79, 6. **ܘܒܝܢܐ** (properly *part*) *remainder, members*; 102, 5, 8.

REM.—2. As *pluralis excellentiæ*, the Syriac has, merely by imitation of the Hebrew **ܘܒܝܢܐ** or **ܘܒܝܢܐ** = **ܘܒܝܢܐ**, Michael. Chr. 30. **ܘܒܝܢܐ ܘܒܝܢܐ** *I swore by the Lord.*

§ 72. *Apposition and Duplication of Nouns.*

1. A noun in apposition, usually includes a more accurate definition or explanation of the previous noun, as for

example in the names of cities, **مَدِينَةُ**, **دُكَا**, **مَدِينَةُ**,
 Assem. I. 349, 3. **أَنْتِيوْحَةُ كَبْرَى مَدِينَةُ دُكَا** *Antioch, a great*
city. The noun in apposition takes the number and case of
 its subject; e. g. Matt x. 3. **مَتَّى مَطْعَمِ** *Matthew the Pub-*
lican; Barh. 32, 7. **بَصَلَةُ كَلْتَا دُكَا** *the image*
of Baal (of a) god of the Babylonians; 11, 8; 12, 2.
مِنْ مَلْخِيْذَيْكُ مَدِينَةُ *from Melchisedeck (from the) Ca-*
naanite.

REM.—Sometimes the noun in apposition stands before the
 principal noun; e. g. Barh. 39, 11. **بَعَثَ رُخْسَا دُكَا** *he took for wife Roxane*; so too with nouns of *weight, measure,*
and time, in the genitive; e. g. Rev. vi. 6. **ثَلَاثَةُ سَعْدَاتٍ**
بُرِّ *three measures (of) barley*.

2. The duplication of the noun denotes; a) a *great number*
or quantity; e. g. Ephr. III. 154. **أَكْثَرُ صَفِيْطَا بَدِي**
بَدِي *there are many fish in the sea*; b) the distributive
 sense expressed in English by *each, by*; e. g. Matt. xx. 9, 10.
بِنْتَا بِنْتَا *a penny each*; Barh. 85, 6. **صُقْبَا صُقْبَا**
by heaps; 424, 10; 165, 19. Especially in respect to
 numbers; e. g. Mark vi. 7. **اِثْنَانِي** *two each*; verse 40.
مِائَتَانِي *a hundred each*; II Cor. xi. 24; c) it forms a
 circumlocution for *all, every* (§ 58. B. 2); e. g. Matt. xxiv.
 7. **صَفِيْطَا مَدِينَا** *κατὰ πόλιν*; Tit. i. 5. **صَفِيْطَا**
κατὰ πόλιν; d) a *diversity, variety*; e. g. Mark ii. 17.
صَفِيْطَا *various diseases*; John v. 4; Acts x. 46.
صَفِيْطَا *with different tongues*; xxi. 34; xxv. 19;
 Assem. I. 13, A. 6. v. E. **مَدِينَا مَدِينَا** *discourses having various contents*; 191, A. 7. v. E; 280.

B. 13. v. E; *e*) a *strengthening* of the sense (§ 77. B. b); e.g. John vi. 7. **صَلَاةً صَلَاةً** *very little*; II Thess. iii. 6.

§ 73. *The Emphatic State.*

1. The Emphatic State expresses the noun with the article with less definiteness, from the fact, that in many nouns this form also denotes the absolute state (§ 45. 1), which is no longer in use; e. g. Matt. x. 9. Sometimes also it supplies the place of the indefinite article; e. g. John iv. 7. **لَأْتِيَنَّكَ نِسَاءً** *there came a woman of Samaria*; ix. 1; Acts vii. 37; xi. 24; even with **نِسَاءً** *masc.* appended; e. g. Luke xix. 12. **نِسَاءً** *fem.* appended; e. g. Luke xix. 12. **نِسَاءً** *a man.*

REM.—From this should perhaps be distinguished the cases in which **نِسَاءً** is used numerically; e. g. Eph. iv. 6.

2. Hence to avoid any ambiguity **نِسَاءً** is also sometimes joined with the emphatic state in order to designate it as such. It stands either before the noun; e. g. Matt. ix. 33. **نِسَاءً نِسَاءً** *the dumb spake*; John xviii. 16; or follows it; e. g. John v. 9. **نِسَاءً نِسَاءً** *the man became whole.*

REM.—In the first case the absolute state usually occurs, when **نِسَاءً** follows **نِسَاءً**; e. g. Luke xxii. 27. **نِسَاءً نِسَاءً** *the servant.*

3. Hence also the emphatic state with **نِسَاءً** following is used in the relation of genitive; e. g. Rev. xviii. 2.

מְכֻלָּיָא דְּבִיטָא וְנִהְוֵהוּ דְּלָא בְּזִלָּא דְּזִמְלָא *a habitation of devils and a hold of all unclean spirits.*

§ 74. *The Construct State and the Genitive.*

1. In the Syriac also the *Construct state* serves to denote the relation of genitive, more frequently, however, in the plural of the masculine and the singular of the feminine, where it can at once be recognized by its special form ; e.g. Matt. xi. 12. מִן יָמֵי יוֹחָנָן *since the days of John* ; xiii. 48. חֻשְׁבַּת יָמֵי *the shores of the sea* ; Acts xxiv. 16 ; Assem. I. 2, B. 1. אֵת מֵתָא לְאַלְפֵי שָׁמַיָא *that is the thirty-first year* ; 37, 3, 4. חֻשְׁבַּת כְּלֵרֵיהֶם *in the midst of the clerus* ; 40, 4. חֻשְׁבַּת אִמְנֵתָא *their deficient faith, literally, the deficiency of their faith.*

REM. — Yet the masculine singular of the noun occurs also before the genitive in the construct state ; e. g. Matt. x. 41. חֻשְׁבַּת יָמֵי *in the name of the Prophet* ; xiii. 2. חֻשְׁבַּת יָמֵי *on the shore of the sea* ; verse 50. In addition to the nouns which supply the place of adjectives (§ 69. 2) it also occurs in חֻשְׁבַּת *midst*, and חֻשְׁבַּת *hand*, etc. ; e. g. Matt. xiii. 1 ; Gal. iii. 19 ; Barh. 255. 11. חֻשְׁבַּת פְּלִיפְּסִי *in the interior of the palace.* Here belongs moreover the use of the construct state in adjectives and participles (§ 64. 1. B), followed by the noun with a preposition or particle belonging to both, by which is denoted either the genitive relation ; e. g. Luke i. 28. חֻשְׁבַּת נְשִׁי *blessed of (among) women* ; II Tim. iii. 3. חֻשְׁבַּת דְּזִיָּא *slaves of passion* ; I Tim. i. 10. חֻשְׁבַּת יָמֵי *violator of an oath* ; or a more accurate

definition of the adjective or participle; e. g. Luke i. 7, 18.

فَقَدَّامًا صُهُمًا شُهُمًا far advanced in their years; Rev. xiv. 4.
 اِخْتَبَدَ قَدَّ اِزْدَا redeemed from the earth; Acts. xxiii. 23.

2. Far more usual is; a) the connection of the emphatic state as *nomen regens*, with a following ? before the genitive; e. g. Matt. x. 5. حَاهِنًا بَسْتًا into the way of the Gentiles; verse 15. صُهُمًا بِيَوْمًا at the day of Judgment; verse 42; xii. 42. مَلِكًا بِلَمْعًا the queen of the south; xiii. 11, 45; xxiii. 35; xxiv. 3; John viii. 47. قَوْلًا بِلَاكُوتًا the word of God; or b) with a pleonastic suffix referring to the genitive following, (§ 55. B. 2); e. g. Matt. xii. 8. لُورْدُ مَسْجِدِ السَّبْتِ Lord of the Sabbath; xi. 2. عَمَلُ مَسِيحٍ the work of the Messiah; xii. 40. كَلْبُ قَلْبِ اِزْدَا in the heart of the earth.

REM.—Rarely, and chiefly in foreign words, ? stands after the construct state before the genitive; e. g. Matt. xiii. 22. لُغْبُ بَعَثُ اِزْدَا the deceitfulness of riches; John x. 23. اَمْلَهُ اِزْدَا بَعَثُ the porch of Solomon. But it is commonly used when one or more words are interposed between the *nomen regens* and the genitive; e. g. Barh. 421.13, 20. اِزْدَا اِسْتِ اِسْتِ اِسْتِ a region, that is of Jerusalem; or when several genitives follow each other; e. g. Assem. I. 83, B. 21. اِزْدَا اِسْتِ اِسْتِ اِسْتِ a convent of the Mother of God, of the Syrians in the Scythian desert; Barh. 81, 2. The *nomen regens* is sometimes wanting, and the genitive is then to be distinguished by ? ; e. g. Rom. xiv. 8. اِسْتِ اِسْتِ the Lords are we; Matt. xxii. 21. Sometimes ? is wanting when the noun forms an apposition with a preceding genitive; e. g. Matt. xii. 39. اِسْتِ اِسْتِ a sign of Jonah the prophet. ? stands before proper nouns, especially the names

of countries and cities, when they thereby acquire a more definite designation; e. g. Matt. ii. 1, 6. **בֵּית־לֵחְם בְּיַדְיָא** *Bethlehem in Judea*. In some instances, especially in the superscriptions of some Psalms; e. g. Ps. iv, v, vi, **לְ (א) אֲדָוָה** (*א* auctoris) supplies the place of **בְּ**; very rarely elsewhere; e. g. Barh. 17, 4. **לְיָדְיָא דְּלֵיְדֵי הַדְּבָרִים** *the deliverance of the (i.e. by the) Lord*; Assem. I. 346, A. 25, 26. So too with **מִן**, when origin or descent is indicated; e.g. Barh. 372, 16. **לְיָדְיָא דְּמִן קְרָתֵינָא** *he took fifty cities of the Franks*; or when there is indicated a choice or selection from several; e.g. 271, 1. **לְיָדְיָא דְּמִן חֲבֵרֵי הַיָּם** *one of his slaves*; 270, 18. **לְיָדְיָא דְּמִן הַתּוּרְקִים** *many of the Turks*.

3. The genitive is sometimes to be understood objectively; e.g. Mark xi. 22. **אֵימָנָא דְּבָלֵי** *faith of (i. e. in) God*; John ii. 17. **אֵימָנָא דְּבֵיתֵי** *the zeal of (i. e. for) thine house*; vii. 13; Hebr. xi. 26. **אֵימָנָא דְּבֵיתֵי** *the reproach of Christ (i.e. that attached to him)*.

REM.—Other turns of expression imitating the Hebrew are Isa. xvii. 2. **עִירֵי אֲרֹעֵר דְּבֵיתֵי** *cities of (about) Aroer*; Exod. xxii. 11. **אֵימָנָא דְּבֵיתֵי** *an oath of (by) the Lord*; Ez. xxxv. 5. **אֵימָנָא דְּבֵיתֵי** *iniquity of (at) their downfall*; Isa. liv. 9., etc. Not unfrequently is this genitive of the object connected with the preposition of the verb, from which the *nomen regens* is derived; e. g. Barh. 53, 18. **אֵימָנָא דְּבֵיתֵי** *the faith in our Lord*; Assem. I. 347, 20.

4. Sometimes, especially when geographical references are made, the genitive occurs (as in English) where apposition would be more strictly correct; e. g. Acts vii. 40. **מִן אֲרִיָּא דְּמִצְרַיִם** *from the land of Egypt*; xx. 6; Rom. xi. 8; Barh. 114, 13. **אֵימָנָא דְּבֵיתֵי** *the whole mountain of Lebanon*.

5. Standing after adjectives, the genitive is often used merely to define them more accurately; e.g. Luke xxiv. 25. **اَوَّهٓ بَهْتَبْ ذُخْبُنَا هُنَّصَتْ كُطَا** *O fools and slow of heart*; Acts vii. 51. **اَوَّهٓ صَقَبْ صَرَّلا** *O ye stiff necked*; Cant. ii. 5. **اِسْخَلْ ذُخْبُنَا** *sick for love*.

REM.—Sometimes a noun in the genitive takes the place of an adjective; e. g. John. xviii. 10. **اِسْرَبْ اِسْرَبْ** *his right ear*; xxi. 6 (§ 54. B. 2. Rem.); and *vice versa* the *nomen regens*; e. g. Luke iv. 25. **اِسْرَبْ اِسْرَبْ** *πολλὰ χῆραι*; John ii. 12. In the first case the Philoxenian translation uses, instead of **اِسْرَبْ**, the explanatory **اِسْرَبْ** and **اِسْرَبْ**, equivalent to *that is, namely*; e. g. **اِسْرَبْ**; **اِسْرَبْ اِسْرَبْ** and **اِسْرَبْ** is to be understood as a relative, when it follows prepositions with suffixes; e. g. Assem. I. 30, 17. **اِسْرَبْ اِسْرَبْ** *with (them) the bishops*. Compare § 55. B. 3.

§ 75. Designation and Use of the other Cases.

1. The dative and accusative have **اِسْرَبْ** for their common sign, which may be omitted before the accusative; e. g. Matt. xvii. 4. **اِسْرَبْ اِسْرَبْ اِسْرَبْ** *let us make three tabernacles*; Barh. 60, 9. **اِسْرَبْ اِسْرَبْ اِسْرَبْ** *he raised a great persecution*. No difficulty is thereby occasioned even when the two cases stand together; e. g. Acts xiii. 21. **اِسْرَبْ اِسْرَبْ اِسْرَبْ** *he gave them Saul*; xx. 32.

REM. With verbs having a double accusative (§ 67. I. 2) **اِسْرَبْ** falls away in both cases. The same is also to be recognized in the preceding pleonastic suffix to the verb (§ 55. B. I). Usually

ו (= אָרַב) stands before the noun in the emphatic state ; e. g. Barh. 14, 9 ; or before proper names, 11, 20. **בָּנָה לְנִינְוֵה** *he built Nineveh*. For this, in Gen. i. 1—3, the Peshito has **בָּנָה** (compare Ephr. I. 116, D), which moreover occurs in Eccl. ii. 3 ; iii. 17 ; iv. 1 ; viii. 9, 17 ; Cant. iii. 5 ; viii. 4.

2. The accusative is also used adverbially, and then denotes ; a) direction towards a place (§ 67. I. b) ; e. g. John vii. 14, 35 ; viii. 14 ; xviii. 3 ; Barh. 58, 18, 19 ; b) in indicating time it denotes ; a) the question, *How long ?* e. g. Barh. 7, 5, 6. **אֲזַנְתִּי מִמֶּנֶּה אַרְבָּעִים יָמִים** *the rain continued forty days* ; 3, 15, 16. **אֲזַנְתִּי מִמֶּנֶּה מֵאָה מָגֵן** *they mourned for him a hundred years* ; 24, 7, 8 ; 85, 19, 20 ; 195, 6, 7 ; Assem. I. 18, A. 1 ; β) *When ?* Luke i. 59. **אָזַח לְבִימָה בְּיָמֵינוּ** *it came to pass on the eighth day* ; Ps. i. 2. **בְּיָמֵינוּ וּבְלַיְלָתֵינוּ** *by day and night* ; c) in reference to measure and weight ; *How long ? How high ?* etc. ; e. g. Barh. 38, 19. **אָזַח אַרְבַּע אַמּוֹת** *it was three cubits long* ; 20, 6 ; 179, 13. **אָזַח אַרְבַּע אַמּוֹת** *the snow lay four fingers deep* ; d) *concerning, in relation to, as to* ; e. g. Barh. 37, 16. **אָזַח מִצְּבֹר** *he was beautiful as to form* ; 17. **אָזַח מִצְּבֹר** *he had small eyes and a small mouth* ; 38, 4 ; Assem. I. 74, A. 30 ; 77, A. 22 ; 86, A. 25.

REM.—In indicating time, *How old ?* is commonly expressed by **אָזַח** or **אָזַח** with the addition of the years ; e. g. John viii. 57. **אָזַח מִצְּבֹר חֲמֵשִׁים שָׁנִים** *fifty years old* ; Barh. 3, 20.

3. Derivative nouns also take the accusative instead of the genitive of their verbs, viz. ; a) participial forms ; Heb.

xii. 2. **ܘܢܘܩܡܘܢܐ ܕܢܘܩܡܘܢܐ** *the finisher of our faith*; James iv. 6; b) infinitive forms; e.g. Kirsch. Chr. 136, 1. **ܘܢܘܩܡܘܢܐ** *the conquest of Constantinople*.

4. The vocative is distinguishable in part by its connection; e.g. Matt. xxvi. 39, 42. **ܐܘܒܝ ܐܝܢܐ ܘܢܘܩܡܘܢܐ** *my Father if it be possible*; Rom. viii. 15; partly by **ܐܝܢܐ**, prefixed; e. g. Rom. ii. 1. **ܐܝܢܐ ܕܢܘܩܡܘܢܐ** *O man*; verse 3; I Tim. vi. 11; James v. 1.

REM.—The Philoxenian translation imitates in Greek nouns the vocative termination belonging to that language; e. g. Luke i. 3, and Acts i. 1. **ܐܝܢܐ ܕܢܘܩܡܘܢܐ** *ὁ Θεόφιλος*; I Tim. vi. 20.

5. Finally the ablative is distinguishable by the prepositions, **ܘܢܘܩܡܘܢܐ**, **ܘܢܘܩܡܘܢܐ**, etc.. prefixed.

REM.—Time, *When?* is frequently expressed in a similar manner; e. g. Gen. viii. 11. **ܘܢܘܩܡܘܢܐ ܕܢܘܩܡܘܢܐ** *at eventide*; Prov. vii. 9; Assem. I. 37, A. 11.

§ 76. *The Case Absolute.*

By the case absolute is meant a noun, which, at the beginning of a sentence, by itself and without connection with what follows, forms a clause, and is usually to be explained by supplying, *as to, concerning, and the like*. Here belong especially;

1. the *Nominative absolute*, which; a) either forms the subject of the following clause; e. g. Gen. xxii. 24. **ܘܢܘܩܡܘܢܐ ܕܢܘܩܡܘܢܐ** — **ܘܢܘܩܡܘܢܐ** *and his concubine — she also bore*;

or *b*) is to be rendered by an oblique case, which a suffix to the noun in the clause following shows to be; *α*) a genitive; e.g. Ephr. I. 242, E. **אַנְעָבָה לְעוֹלָם עַל־בְּשָׂרָהּ וְעַל־בְּשָׂרָהּ** if there be found on the skin of the body of a man a blemish; I. 110, D; Matt. iii. 4; or the suffix to the preposition indicates it as; *β*) a dative; e. g. I Cor. vii. 7. **תָּלַם מַתָּה עֲלֵיכֶם מִן־שָׁמַיִם כִּי מִן־קוֹדֶשׁ** to each one is given a gift from God; Acts xv. 21; *γ*) an accusative; e. g. Ephr. I. 223, F. **לֹא־דָעַם מִנֵּי מִנֵּי מִנֵּי מִנֵּי** we know not what has befallen Moses; (§ 67. 1. c. Rem.) Ps. lxxiv. 17; *δ*) an ablative (with a following **עַל** and **מִן**); e.g. Heb. x. 1. **בְּחַיֵּי הַחַיִּים הַבָּרִיִּים הַבָּרִיִּים הַבָּרִיִּים** in the law is the shadow of the good things to come; Ephr. I. 237, A. **לֹא־מִיֵּן עִלָּה וְעִלָּה לֹא־מִיֵּן עִלָּה** of anything leavened and of honey, bring ye no gift to the Lord.

2. The accusative absolute; e. g. Gen. xlvii. 21. **וְלָקַחְתָּ מֵעַד אֶתְּךָ מִן־כְּנָעַן** the people led he (literally led he it) from one city to the other.

3. Cases with prepositions; e. g. Gen. ii. 17. **מִן־עֵץ הַיָּדָע וְעַד־הַיָּדָע לֹא־תֵאָכַל מִן־הָעֵץ** of the tree of the knowledge of good and evil (of it) shalt thou not eat.

REM.—Sometimes, instead of the suffix, the preceding noun absolute is repeated; e. g. Esth. vi. 7—9. — **לְהַלְבִּיֵשׁוֹ** as for the man — thus let him be clothed; likewise with the pronoun; e. g. Jer. xxvii. 8.

§ 77. *Comparison of Adjectives.*A. *The Comparative.*

The comparative is usually expressed by the simple adjective, with **فَع** = *præ* following and before the object compared ; e. g. John viii. 53. **كَلِمًا اَبِيًّا ذُو اَبِيٍّ فَع اَصْف** *art thou, then, greater than our father Abraham* ; vii. 31 ; xiii. 16 ; xiv. 12 ; xix. 11 ; Assem. I. 378, 19. **اَمَد** **مُطًا كَد فَع مَلِكَةً** *my mother is dearer to me than the queen* ; 372, 3. v. E ; Barh. 82, 20. **مَقَّة طَلَسْتَمُ اَرَجَا** **اَنْطًا سَلَوَمًا** *she was a cubit taller than any man.*

REM.—Besides **فَع**, sometimes also **مُت** *very*, or **مَلَان** *more*, equivalent to *by far*, is added to the adjective in order to strengthen the meaning ; e. g. Acts xx. 35. **مَلَان مَلَانًا بِنَسْتَك مَلَان** **اَمَدًا بِنَعَد** *happier by far is he who gives than he who receives* ; Heb. iii. 3 ; iv. 12. The simple adjective is used as a comparative in stating the age of two persons ; e. g. Ez. xvi. 61. **بِنَعَدًا** **لَانْتَمَلَاك لَصْفَعَا** **وَكِرْبَانَةٌ ذَلِي** *since I have received thy sisters, the elder and the younger* ; Barh. 27, 6, 7. Rarely after the Hebrew idiom, are we obliged to supply the comparative adjective from the context ; e. g. Job xi. 17 ; more frequent is **فَع** = *too* ; e. g. Deut. xiv. 24. **فَقَهْرًا اَسَد فَعْنَب اَهْ ذَمَا** *the way is too great for thee* ; or before an infinitive with **ل** = *than that* ; e. g. Gen. iv. 13. **فَع لَصْفَعَد** **ذُطَا** *greater than that it can be forgiven.* This construction with **فَع** occurs also with verbs of quality ; e. g. Lam. iv. 7. **بِنَعَد فَع لَكِيًا** **سَمَهْ ذَه فَع بَلْكَا** *they are purer than snow and whiter than milk.* The adverbial *more* or *less*, in respect to numbers, is expressed by **فَع مَلَان** and **صَرِي** ; Barh. 156, 2 ; Assem. I. 414, 3.

B The Superlative.

The Superlative is expressed ; a) by the *positive*, with the noun following in the genitive plural ; e.g. I Cor. xv.9.

أَخْفَىٰ مِنْكُمْ بُولُسٌ *the least of the Apostles* ; or with **ب** instead of the genitive ; e. g. Matt.ii.6. أَدْنَىٰ مِنْ دَرَجَاتِ الْمَلَائِكَةِ *the least among the (princes) towns in Judah* ; or simply by the emphatic state ; e.g. Matt. v.19. أَدْنَىٰ *the least* ; Barh. 85, 7.

رُومًا *Rome, the greatest city of Italy* ; Assem. I. 323, A. 20 ; 335, A. 14. v. E ; in the plural, ICor.vi.2. أَدْنَىٰ *ἐλάχιστα* ; II Pet.i.4. أَعْظَمًا *μέγιστα* ;

or when a preference is given to one individual over a whole species, by **أَكْبَرُ** and a following plural ; e. g.

Ephr.I. 204, C. أَكْبَرُ كُلِّ شَيْءٍ *the greatest of all evils* ; b) by doubling the adjective or noun, so that the latter stands in the relation of genitive in the plural ; e.g. Gen.ix.25.

أَكْبَرُ *the meanest slave* ; Exod.xxvi.33. أَعْظَمُ *the holiest place* ; Num. iii. 32 ; Barh. 530, 3, 4.

أَكْبَرُ *the king of kings, i.e. the mightiest king* ; c) by **أَكْبَرُ** and **أَكْبَرُ** before the adjective ; e. g.

Rev. xviii. 12. أَعْظَمُ *the most precious wood* ; Barh. 87, 3.

REM.—To denote the superlative, use is also made of the words

أَكْبَرُ and أَعْظَمُ ; e.g. Barh. 170, 13. أَعْظَمُ *the most excellent physician* ; Assem. 1. 335, B. 4, 5.

أَعْظَمُ *the most merciful* ; more like the Hebrew, by **أَكْبَرُ** ; e. g. Ps. xxxvi. 6. أَعْظَمُ

أَكْبَرُ *the mountains of God, i.e. the greatest mountains*. In verbs, a strengthening is denoted by **أَكْبَرُ** ; e. g. Barh. 56, 11.

أَكْبَرُ *he was much disquieted* ; or, by **أَكْبَرُ** (§ 67.1. c. β) ; e.g. Barh. 6, 5 ; 135, 1. To be noted also are such forms as

أَكْبَرُ *literally, whose wisdom (is known) for the wisest*.

§ 78. *Construction of Numerals* (§ 50).A. *Cardinal Numbers.*

The cardinals from three upwards, are connected with nouns in the following manner ; a) the *object numbered* precedes the emphatic state plural ; e.g. Luke i.56. **ثَلَاثَةَ أَشْهُرٍ** *three months* ; Barh. 133, 16. **عِشْرِينَ سَنَةً** *twenty-two years* ; 4, 5. **خَمْسَةَ مِائَاتَيْ سَنَةٍ** *two hundred and five years* ; or b) it follows in the absolute state ; e. g. Matt. x. 29. **اِثْنَيْ عَشَرَ سَرْفَجِيَّةً** *two Sparrows* ; xiv. 20. **اثْنَيْ عَشَرَ سَبْطًا** *twelve baskets* ; John v. 5 ; Acts xx. 3 ; Barh. 135, 10.

REM.—Exceptions to this rule, however, occur, the object numbered standing after the number in the emphatic state ; e. g. Barh. 160, 17. **اِسْتَبَدَّ ثَمَانِيَةَ أَلْفٍ رَجُلًا** *eight thousand slaves* ; 121, 8 ; 164, 4 ; or the cardinal, though rarely, stands as *nomen regens* in the construct state ; e. g. Matt. iv. 25. **عَشْرَةَ مَدِينَةً** *ten cities*, (literally, *the ten of the cities*). Some nouns, such as **مَدِينَةٌ**, **سَلْمَةٌ** also follow the numeral in the singular ; e. g. Assem. I. 213, A. 21, 22. **عَشْرًا وَاحِدًا** *when fifty-one days had passed* ; Barh. 10, 16. Concerning the designation of age by **سَنَةٌ** and **سِنَةٌ** comp. § 75.2. Rem. ; Assem. I. 31, 21 ; 377, 1 ; Ephr. I. 195, D ; Barh. 50, 13 ; 179, 4 ; with the omission of **سَنَةٌ** ; Barh. 5, 12. **سِتَّةً وَارْبَعِينَ سَنَةً** *one hundred and sixty-five years old*. For the combination of numerals without any numbered object, compare § 50 ; in respect to which it is to be noticed that, contrary to the Hebrew usage the smaller numbers follow the larger ; e. g. Num. iv. 43 ; 1 Kings v. 11. Concerning suffixes to cardinal numbers, see § 46. 2. b. Rem.

B. *Ordinal Numbers.*

1. Ordinals are connected like adjectives with their nouns in the same number and case ; e. g. Matt. xiv. 25. **اِسْتَبَدَّ**

بَلَكْنَا *in the fourth watch of the night* ; Rev. iv. 7 ;
vi. 9. سَقْبَعْنَا لِحَا *the fifth seal* ; verse 12 ; xvii. 11.

2. The cardinal numbers also supply the place of ordinals as follows ; a) the units, especially in designating time ; a) with the noun standing before the numeral in the emphatic state plural ; e. g. John xix. 14. أَمْرٌ فَتَا فَه *about the sixth hour* ; β) with the noun after the numeral, in the absolute state ; e. g. John iv. 6. أَمْرًا سِتًّا فَه *it was the sixth hour* ; verse 52 ; Acts iii. 1 ; x. 9, 30 ; but more especially ; b) in numbers above ten with the noun preceding in the construct state ; e.g. Luke iii. 1. سَعْدًا سَمْعَتَمَّا *in the fifteenth year* ; Assem. I. 2, A. 1. 2, v.E. سَعْدًا كَلًا هَوَصَتَمَّا *in the one hundred and seventeenth year* ; p. 3, A. 17. B. 19 ; 388, 3 ; 389, 1, 3, 5 ; 407, 10 ; or with ۾ following in the emphatic state ; e.g. Barh. 4, 16. سَعْدًا بِكَلًا بِكَلًا *in the year of the world one thousand* ; or c) the ۾ prefixed raises the cardinals to ordinals ; e. g. Matt. xxii. 26. بَلَانِي *the second* ; بَلَانِي *the third* ; verse 39 ; Luke xii. 38. بَلَانِي أَد بَلَانِي *the second or the third* ; especially in designating the years of the reign of a sovereign ; e. g. Barh. 10, 14 ; 11, 1 ; 86, 11.

REM.—Sometimes also, in accordance with Hebrew usage, the object numbered is repeated after the numeral in the absolute state plural ; e.g. Gen. vii.11. سَعْدًا فَه كَلًا مَتِّي *in the six hundredth year* ; and the years of the reign are given with ۾ with a suffix ; e. g. Barh. 19, 9. سَعْدًا تَمَمًا ۾ بَلَانِي *in the tenth year of his reign* ; 60, 8. In giving the days of the month, either ۾ without مَهْ is repeated after the numeral, before the name of the month ; e. g. Assem. I. 2, B. 12. v. E. حَلَاكَلًا تَمَمًا ۾ حَبِي *on the 13th of Nisan (April)* ; 272, B. 31 ; 399, 19, 20 ; 407, 8, 9 ; or, reversely, after the name of the month, before the numeral following it ; e. g. 397, 13. حَبِي ۾ سَانِي ۾ سَانِي *on the 9th of June* ; or with مَهْ

before the numeral and the name of the month which follows with **ك** repeated; e. g. 398, 7. **صَهْمًا فَكُلًّا مَكْتَمَةً دَرَبُودَ طُفَى** on the 27th of December; 274, 30; or reversely, so that **صَهْمًا** stands after the name of the month, before the numeral; e. g. 399, 14. **صَهْمًا لَانِي مَكْتَمَةً حَه** on the 22nd of August. This takes place even in designating the days of the week; e.g. Matt. xxviii. 1. **نَبْ صَعُظًا** the first day of the week; John xx. 19; Assem. I. 2, B. 12. v. E.

C. Other Relations of Numbers.

1. *Distributives* are formed; a) by doubling the cardinal numbers (§ 72. 2. b); e. g. Mark vi. 40; Barh. 19, 14; b) sometimes by circumlocution by means of **كَلَّا**; e. g. Barh. 41, 16. **كَلَّا لَانِي نَبْ** two each; 17.

2. *Numerical adverbs*; a) in answer to the question, *How many times?* (Multiplicatives); α) by **نَبْ** and **ك** before a cardinal number following, which more clearly defines it; e.g. Gen. iv. 15. **نَبْ صَعُظًا** seven-fold; Luke viii. 8; without **ك**, Jer. xvii. 18. **نَبْ لَانِي** twofold; β) by the simple numeral with **ك**, Luke xix. 8. **كَا زَعَنًا** (i.e. **اَزَعَنًا**) fourfold; b) in answer to the question *How often?* α) with the signification of a cardinal, by means of **اَضَ** time, plural **اَضَبَ** times, as in English; e. g. II Cor. xi. 24, 25. **اَضَ نَبْ اَضَ** once; **نَبْ عَقَبَ اَضَبَ** five times; Matt. xviii. 22; Luke xvii. 4; John xiii. 38; by **اَضَبًا** plural **اَضَبًا**, Assem. I. 484, 27, 30; sometimes by **حَبْ** time, plural **حَبَبَ**, Barh. 10, 19; more rarely by **اَضَبًا** way, or merely by the feminine of the ordinal number, e. g. Gen. iv. 24; β) in an ordinal signification, in such a manner that either **اَضَبًا** of the cardinal precedes with **ب**, and is repeated after it in the plural; e.g. **اَضَبًا بَلَاكًا**

أَقْتَبَ (also elliptically أَصْبًا بُلَاكًا or بُلَاكًا أَقْتَبَ) for the *third time*; or by adverbs of the ordinals in لَوَّ، e. g. Jude, verse 12. لَاتَسْبَلْ for the *second time*.

3. Fractions are represented; a) by special forms derived from the cardinal numbers; e. g. Rev. viii. 7. اِثْنًا لَوَّ one-third; vi. 8. وَهَاتَا one fourth; Heb. vii. 2; b) by circumlocution; e. g. Rev. xi. 13. سَبْعًا مِّنْ قَلْبِ مَعْبُودٍ one-tenth; Ephr. I. 204, D; Ez. v. 2. سَبْعًا مِّنْ لِّكُلِّ قَلْبِ.

§ 79. *Connection of the Noun with Adjectives.*

The adjective is related to the noun either as epithet or predicate.

I. As epithet it follows the noun in the same gender and number; e. g. Matt. xvii. 1. اَلْمَوْجِدُ اَلْعَالِيُّ a high mountain; xvi. 4. اَلْجِيلُ اَلْفَسَادُ a wicked and adulterous generation; xi. 8. اَلْبَسَامُ اَلرَّيِّبُ soft raiment; John xi. 47. اَلْاَيَاتُ اَلْكَثِيرَةُ many miracles. The same is true in respect to pronouns and participles; e. g. Matt. xv. 8. اَلْحَمَلُ اَلْاَسِيءُ this people; verse 12; xix. 1; Rev. iii. 8. اَلْبَابُ اَلْمُنْفَتِحُ an open door. Collectives in the singular are followed by the adjective in the plural; e. g. Assem. I. 78, A. 4. اَلْحَمَلُ اَلْمُتَمَسِّكُ the people who hold to the law; so also with nouns in the plural having a singular signification; e. g. John vii. 38. اَلْمَاءُ اَلْحَيُّ living water; Heb. x. 24; or in the singular *ad sensura*; e. g. Num. iv. 5. اَلْحِجَابُ اَلْمُنْفَتِحُ the veil which was spread out.

REM.—The pronoun frequently comes first; e. g. John xi. 47. اَلْاِنْسَانُ اَلْحَيُّ this man; Matt. xviii. 1: xvii. 18. Adjectives are also used

emphatically, especially in titles; e.g. Assem. 1.25, A. 14. **لَهُ صَبَا مُكْرَبٌ** *the pious Ephraem*; 117, B. 23. **صَبَا مُكْرَبٌ بَهْمَنُ** *the holy John*; 286, A. 1. If an adjective is appended to the demonstrative pronoun for the sake of more particular designation, the pronoun usually stands between the noun and the adjective; e.g. Ephr. 1. 124, E. **نَهْ تَدَا سَهْ أَقْبَا هَصْرُفُنَا** *this light first spread abroad*; 127, D; or before both, 132, F. **نَهْ مَلْفُنَا ذُفَا** *this great teacher*.—**فَلَا** occurs (as a noun) exclusively before the noun; e.g. Matt. xv. 13. **فَلَا تَبْرَحُوا أَقْبَا** *this whole planting*, (with suffix, compare §55. B. 2. Rem.). A word, generally a particle, sometimes stands between the noun and the adjective; e.g. Acts xvii. 20. **فَلَا يَنْبَغِي** *strange words indeed*. But very rarely the adjective follows in a gender different from that required by the noun; e.g. Barh. 454, 18. **بُرْنَا صَبَا** (fem. **أَصْبَا**) *the holy cloister*. Or with nouns of the common gender, the gender of several adjectives following one after the other, is interchanged; e.g. Michael. Chr. 61. 1, 2.

2. As predicate (with the substantive verb expressed or to be supplied) the adjective precedes the noun, which follows in the absolute state, or with a suffix; e.g. Mark xv. 23. **بُرْنَا بِسَكْرِي حَسْ مَكْدَا** *wine with which myrrh was mingled*; verse 26. **أَصْبَا سَهْ لُ خَلَا** *as reason was written*; Matt. xv. 28. **كُفَا سَهْ تَصْفَا لَحَد** *great is thy faith*. In like manner the pronoun; e.g. Mark xv. 26. **أَهْ مَلْفَا بَنْسَه بُرْنَا** *that is the King of the Jews*; Luke ii. 12. **أَلَا لَحَد، أَلَا** *that shall be for you the sign*.

REM.—Sometimes the adjective, as predicate, follows the noun, viz.: when several words follow which define more closely the signification of the adjective; e.g. Gen. xix. 20. **أَصْبَا سَهْ تَدَا حَصْرُفَا** *this city is nigh to flee unto*; or an adverbial idea is embraced in the preposition; e.g. Gen. xxix. 7. **حَصْرُفَا** *it is yet high day*, i. e. *high in the day*. Sometimes

the adjective singular, as predicate, stands before the plural noun ; e.g. Barh. 542, 14, 15. **قَالُوا كَذَلِكَ** *to that same were the words written* ; or it follows a plural, being itself in the singular ; e.g. Assem. I. 21,5, 6. **كَانَتْ لَهُ سُبُحَاتُ** *songs and hymns were composed by him*. But especially the adjective in the plural follows collectives ; e. g. Rev. xix. 1. **كَثِيرًا قَالُوا** *a great multitude, who said* ; Barh. 88, 4. The predicate is also expressed by a noun ; e. g. I Cor. xii. 27. **أَنْتُمْ كَنِيسَةُ** *ye are the body of Christ* ; Eph. v. 30.

3. When several nouns of different genders are connected, the adjective as epithet and predicate, usually conforms to the masculine ; e.g. Luke i. 5, 6. — **زَكَرِيَّا وَرَبَّتُهُ** *Zacharias and his wife Elizabeth both feared God* ; verses 6,7 ; Barh. 106,9.

REM.—Concerning the neuter the same rules prevail as in § 66. 2, and § 70. 3 ; e.g. Assem. I. 36, 6. **الَّتِي كَتَبَتْ** *that which has been written* ; 372, 19 ; Ephr. I. 241,B ; Barh. 24, 18. **فَعَلِ** *he did that which was evil*.

§ 80. Connection of the Noun with the Verb.

The Verb conforms in number and gender to the subject; but to this there are many exceptions, which may be referred to the following cases. Compare *Agrell Comment. de varietate generis et numeri in LL.OO. Lundæ, 1815, 4.*

A. In regard to Number.

Here it should be remarked :

1. That collectives or those nouns which are regarded as such, are connected with plural verbs. Here belong, **جُنُودًا** ; e.g. Barh. 94, 10. **جُنُودًا رُومًا كَثِيرًا** *the Roman army*

proceeded towards Persia ; 96, 9 ; **كَلَا** ; e. g. Acts xxvi. 13. **كَلَا بَعَثَ سَوَّو** *all who were with me* ; Michael. Chr. 15,5 ; and its compounds, **كَلَسِبَ** ; e.g. Assem. I. 39,3—5. **كَلَسِبَ أَحَدًا** *all—wrote* ; **كَلَفَعَ** ; e.g. Michael. Chr. 14,15. **كَلَفَعَ إِمَامًا** *all who said* ; **كَلَا إِيْعَ** ; e.g. Barh. 277,6. **كَلَفَعَ لَسَوَّو** *that every one wondered* ; also **كَلَعَا** ; e.g. Luke xxiii. 1. **كَلَعَا سَمِعَتَا** *the whole multitude arose* ; **كَلَعَا** ; e.g. Barh. 422,10. **كَلَعَا** *a great multitude came* ; Assem. I. 386,15,16 ; **كَلَعَا** ; e.g. John v. 3. **كَلَعَا فِي سَوَّو** *in these (pools)* *lay a great multitude of invalids* ; Assem. I. 483, 19 ; Barh. 95, 6,7 ; 227,8 ; 312,7 ; **كَلَعَا** ; e.g. Barh. 211,8. **كَلَعَا** *the others fled* ; 342, 19. According to the same construction are names of places put for their inhabitants ; e.g. **كَلَعَا** *cloister* ; Assem. I. 411, Note B. 4—6. **كَلَعَا** *when the monks saw him*.

REM.—The same nouns also are found with the verb singular ; e.g. **كَلَعَا**, Barh. 551, 13 ; **كَلَا**, 288,12, and its compounds, **كَلَسِبَ** ; e.g. 309,14 ; **كَلَفَعَ** ; e.g. 314,2 ; **كَلَا إِيْعَ** or **كَلَفَعَ** ; e.g. 373,1 ; also **كَلَعَا** ; e.g. Acts xiv. 4 ; **كَلَعَا** ; e.g. Acts v. 26 ; Barh. 301,9,10. In like manner, abstract feminines occur for concretes ; e. g. **كَلَعَا**, Barh. 490, 18. **كَلَعَا** *all men fled* ; **كَلَعَا** for *prisoner* ; Assem. I. 490, A. 31 ; **كَلَعَا** for *inhabitants* ; e.g. Acts xiii. 44 ; **كَلَعَا** for *congregation* ; e.g. I Cor. xiv. 23. Still more remarkable is the construction of these nouns in one and the same period with a singular and plural verb ; e.g. **كَلَعَا**, Barh. 212,1. **كَلَعَا** *an army conquered him and took him captive* ; **كَلَا إِيْعَ** e.g. 388,3, 4 ; **كَلَعَا** ; e.g. Acts xxi. 36 ; Barh. 371, 8.

2. Nouns with a plural form having a singular signification (§ 44. Rem. 6), are either ; a) in respect to form

connected with the plural verb; e. g. **اَقْرَأَ**, II Cor. iii. 18. **اَقْرَأَ** **وَجْهًا** **مُكْتَسِبًا** *with uncovered face*; Barh. 201, 1; **مُنْتَبِهًا**; e.g. John iii.15. **كَمَا** **سَيَسْتَبِيحُونَ** **عِيشًا** *he shall have eternal life*; v.26; Barh.219,12; **مُتْرَبِّبًا**; e.g. John v.7. **فَلَمَّا** **تُرِبَّتِ** **الْمَاءُ** **مُتْرَبِّبًا** *when the water was troubled*; Barh. 194, 3; 268, 7, 8, 12; and **مُتْرَبِّبًا**; e.g. Mark i 10. **اَوْرَانَوِي** **مُتْرَبِّبًا** **سَحَابًا** *οὐρανοὶ σχιζόμενοι*; James v. 18. **اَوْرَانَوِي** **مُتْرَبِّبًا** **سَحَابًا** *ὁ οὐρανὸς ἕσπεν ἔδωκεν*; or b) more rarely, in respect to signification, they are connected with the singular verb; e. g. Luke xxiii. 45. **اَقْرَأَ** **اَلْمَلَأَ** **اَلْمَلَأَ** *the veil was rent*; John i. 4. **فِي** **اَلْمَلَأَ** **اَلْمَلَأَ** *in him was life*; Num. xxxiii. 14. **فِي** **اَلْمَلَأَ** **اَلْمَلَأَ** *there was no water there*; Luke iii. 21. **فِي** **اَلْمَلَأَ** **اَلْمَلَأَ** *the heaven was opened*; as feminine, II Petr. iii. 5. **فِي** **اَلْمَلَأَ** **اَلْمَلَأَ** *οὐρανοὶ ἤσαν ἑκαταλαι*; Barh. 228, 10.

3. With the noun plural also is connected the verb singular; a) when the verb preceding is used impersonally; a) **اَلْمَلَأَ** and **كَمَا**; e. g. John vi. 9. **اَلْمَلَأَ** **خُبْزًا** **خُبْزًا** **خُبْزًا** **خُبْزًا** *he has five barley-loaves and two fishes*; xxi. 25; I Cor. xv. 40; Barh. 144, 8; with **اَلْمَلَأَ**, John v. 2. **اَلْمَلَأَ** **اَلْمَلَأَ** **اَلْمَلَأَ** *there were in the same five porches*; Assem. I. 352, 13; β) other verbs relating to persons; e. g. Luke ii. 13. **اَلْمَلَأَ** **اَلْمَلَأَ** **اَلْمَلَأَ** *there appeared many of the heavenly host*; Barh. 124, 11. **اَلْمَلَأَ** **اَلْمَلَأَ** **اَلْمَلَأَ** *the Arabians made peace*; 133, 12. **اَلْمَلَأَ** **اَلْمَلَأَ** **اَلْمَلَأَ** *there died four thousand*; 177, 14; 339, 9; or b) when the verb follows though more rarely; a) **اَلْمَلَأَ** and **كَمَا**; e.g. Barh. 148, 10. **اَلْمَلَأَ** **اَلْمَلَأَ** **اَلْمَلَأَ** *Chisum had five walls*; β) other verbs relating to persons; e. g.

Barh. 112, 10. **فَقَتِلُوا الْاَصْلَافَ** *many were slain* ; 125, 14, 15.
صَلَّتْ *the Arabians chose for king* ; 190, 9. **صَلَّتْ**
حَبِيبَةَ *since the inhabitants feared* ; 298, 17 ;
 513, 3 ; 532, 19.

REM.—Some have attempted to explain this singular of the verb as the third plural pret. defectively written (§ 6 ; comp. Agrell a. a. O. p. 12, 13) ; still it is remarkable that one and the same author, as Barhebræus, should employ interchangeably both ways of writing. On the contrary this construction is found in Hebrew and more frequently in the Arabic ; and to both of these languages, such a defective form of the 3 pret. plur. is unknown. When a plural is to be considered as distributive (*one of them, or each one of them*), the Syriac uses not only the singular but the plural also, and marks this construction more accurately by **كَلِمَتِهِمْ**, **كَلِمَتِهِ** or **كَلِمَتِهِ** ; e. g. Barh. 434, 12. **اَوَّلًا كَلِمَتِهِ لَلْاَدَمِ** *each one of them went into his country* ; 101, 14, 15. **كَلِمَتِهِمْ** **كَلِمَتِهِ** *each one of them had answered*.

4. The dual, which is used in four words only, (§ 44), is connected with the plural verb ; e. g. Matt. xxiv. 40. **اَتَيْنِي** *two shall be* ; xviii. 19 ; xix. 5 ; Barh. 165, 19. **اَتَيْنِي** *and they both brought forth*.

REM.—Sometimes, also, according to the sense, the verb in the singular is found with **كَلِمَتِهِ** ; e. g. Barh. 396, 12. **كَلِمَتِهِ** *that it should be called Egypt* ; 433, 20. Similar is Barh. 121, 11. **اَتَيْنِي** *there departed two armies*.

B. In respect to Gender.

1. Nouns masculine, singular and plural, sometimes take the verb, whether it precede or follow, in the feminine when they are masculine in respect to the termination, but not as to signification (compare § 43. Rem. 2, and § 70. 1. b).

REM.—It must be considered as a solecism or a designation of the neuter when the verb feminine is found with a noun masculine ; e.g. Barh. 527, 16. **كَبَسَ لَمَسًا** *when it was evening* ; compared with Matt. viii. 16 ; xiv. 15 ; or Barh. 152, 14. **لَمَسَ - مَرْتَابًا** *there arose a quarrel* ; compared with Matt. xxvi. 5 ; Acts xxiii. 10.

2. Feminines take a verb in the masculine; a) when they are feminine merely in respect to termination (compare § 70. 1. a) ; b) when abstracts stand for concretes (compare § 70. 2) ; e. g. **أَمَرَ نَصَفًا**, **أَمَرَ نَصَفًا** *for mankind* ; Barh. 236, 8. **أَمَرَ نَصَفًا** *there died about fifty thousand men* ; 548, 20 ; 585, 14. **أَمَرَ نَصَفًا** *army* ; 581, 12. **أَمَرَ نَصَفًا** *these armies were assembled* ; or **أَمَرَ نَصَفًا** *military for soldiers* ; 607, 20.

REM.—These nouns are also found with the verb feminine ; e. g. Barh. 341, 10, 11. **أَمَرَ نَصَفًا** *there died about twelve thousand men* ; 348, 15, 16. But the preceding verb masculine is to be considered as impersonal in such cases as Barh. 612, 14. **أَمَرَ نَصَفًا** *there was occasion given* ; compared with 579, 14. **أَمَرَ نَصَفًا** *there was much occasion* ; or 606, 19, 20. **أَمَرَ نَصَفًا** *he had fear* ; compared with 136, 6. **أَمَرَ نَصَفًا** *fear fell upon the king*.

3. Sometimes the noun is connected, in the same sentence, with the masculine and feminine of the verb ; not only, a) nouns of the common gender ; e.g. Mark v. 13. **أَمَرَ نَصَفًا** *these unclean spirits went out and entered* ; but b) such also as have a determinate gender ; e. g. Barh. 268, 10. **أَمَرَ نَصَفًا** *they both (mother and daughter) fell and were suffocated* ; 260, 11, 12.

C. *In respect to both Gender and Number.*

1. Collectives feminine often take, in accordance with the meaning, the plural masc. of the verb; e. g. Barh. 561, 6, 7. $\text{وَهُنَّ} \text{خَرَبْنَ} \text{—} \text{أَنْعَمَ} \text{إِلَيْهِ} \text{}$ *the inhabitants had fled*; Gen. xli. 57. $\text{وَأَتَتْ} \text{أَنْكَبَتْ} \text{إِلَيْهِ} \text{}$ *the whole people (country) came*; Matt. viii. 32. $\text{وَهُنَّ} \text{خَرَبَتْ} \text{إِلَيْهِ} \text{}$ *this whole herd — perished*; Assem. I. 53, 17. $\text{وَأَتَتْ} \text{أَنْكَبَتْ} \text{إِلَيْهِ} \text{}$ *all the inhabitants (the whole city) assembled and wept*. So too the names of cities; e. g. Assem. I. 51, Note B. 1. $\text{وَأَتَتْ} \text{أَنْكَبَتْ} \text{إِلَيْهِ} \text{}$ *the inhabitants of Edessa went out to be slain*; Barh. 248, 6, 7. $\text{وَأَتَتْ} \text{أَنْكَبَتْ} \text{إِلَيْهِ} \text{}$ for *Mohammedans*; Barh. 580, 1, 2.

2. With nouns plural feminine, sometimes occur verbs singular masculine, as well before as after the noun; e. g. Isa. iii. 16. $\text{وَأَتَتْ} \text{أَنْكَبَتْ} \text{إِلَيْهِ} \text{}$ *the daughters of Zion are haughty*; Barh. 215, 7. $\text{وَأَتَتْ} \text{أَنْكَبَتْ} \text{إِلَيْهِ} \text{}$ *all of his goods had been plundered*; Ephr. II. 145, A. $\text{وَأَتَتْ} \text{أَنْكَبَتْ} \text{إِلَيْهِ} \text{}$ *there were writings composed concerning them*; Jer. xiv. 5. $\text{وَأَتَتْ} \text{أَنْكَبَتْ} \text{إِلَيْهِ} \text{}$ *the hinds calved and forsook*; Barh. 368, 11, 12; 10, 9. $\text{وَأَتَتْ} \text{أَنْكَبَتْ} \text{إِلَيْهِ} \text{}$ *there were three eyes*.

REM.—Seldom are cases found, where the verb singular feminine stands with the noun plural masculine; e. g. Job xxxix. 13, 14. $\text{وَأَتَتْ} \text{أَنْكَبَتْ} \text{إِلَيْهِ} \text{}$ *the ostrich leaveth her eggs*.

D. *Construction of sentences when there is more than one subject, or where the subject is compound.*

1. When the subject of a sentence is compounded of a nominative and genitive, the verb conforms; a) usually to the

nominative ; e. g. Barh. 228, 7. **لَمَّا رَأَتْهَا خَمَلَةٌ** *there was seen the form of a pillar* ; 613, 14. **لَمَّا سَمِعَتْ صَوْتَ الْفَقِيرِ** *the cry of the poor was heard* ; 348, 20 ; b) the verb conforms to the genitive, when the latter contains the principal idea ; e. g. Job xxxii. 7. **هَهُنَا يَتَلَمَّذُونَ** *the multitude of years shall teach* ; Barh 96,8,9. **هَهُنَا دُمَّتْ كَثِيرَةٌ مِنَ الْمَدِينَةِ** *a great part of the city was destroyed* ; 141, 10 ; 241, 10, 11 ; 188, 7, 8. **هَهُنَا كَانَتْ قَبْرِ كَثِيرَةٍ مِنَ الْمَيِّتِينَ** *a multitude of the dead were buried*.

REM.—In the last connection **فَالَا**, almost always is found ; e. g. Matt. viii. 34 ; Acts xxi. 30 ; I Cor. xiv. 23 ; to which the verb rarely relates, as Barh.611,3. **فَالَا تَقْبَلْ لِحَاكِمَاتِهِ** *all of his petitions should be granted*.

2. When it has several subjects connected by *and*, the verb stands as follows ; A) when they are of the same gender ; a) in the plural ; thus α) before the subjects ; e. g. John xxi. 2. **أَمْسَكَوا سَامُوئِيلَ وَتَمِيمَةَ وَطَرْنَ** *there were together Simon Peter, Thomas and Nathaniel* ; Barh. 19, 7. **أَمْسَكَوا سَاوُلَ وَجُونَاثَانَ** *Saul and Jonathan were slain* ; 78, 8 ; 193, 17 ; Assem. I. 30, A. 1, 2. **جُمِعُوا كَهَنَةُ وَكُلُّ الْكَنِيسَةِ** *when the clergy and the whole congregation were assembled* ; Ephr. I. 223, A ; β) after the subjects ; Exod. xvii. 10. **مَضَوْا هَارُونَ وَسَامُوئِيلَ وَهُرَّ** *Moses, Aaron and Hur, went up*. But the verb is also frequently found ; b) in the singular ; α) before the subjects ; e.g. Matt. xxviii. 1. **لَمَّا جَاءَتْ مَرْيَمُ الْمَغْدَلِيَّةُ وَمَرْيَمُ الْآخَرَى** *then came Mary Magdalene and the other Mary* ; Barh. 106, 4, 5 ; 121, 19 ; 159, 9 ; 160, 13. **لَمَّا قَامَ جُوعٌ وَطَلَبٌ** *there arose famine and pestilence* ; 193, 19 ; Assem. I. 272, A. 35, 36 ; Ephr. I. 216,B ;

230, D; β) after the subjects; e.g. John ii.2. **אִתּוֹ נִעְמְדוּ** *Jesus and his disciples were invited*; Barh. 111, 10; Assem. I. 234, A. 5. v. E; B) when the subjects are of different genders, the verb conforms; a) to the gender of that standing nearest to it; e. g. Barh. 106, 9. **כִּי שָׁבְעוּ יְרֵכָה וְנָשִׁים וְנוֹרָא** *when men, women and youth had assembled together*; 192, 10. **אֲרָמֵי וְיָבֵשִׁים הֵרְאוּ** *mountains and islands appeared*; 195, 4; or b) the masculine is preferred, especially if the verb follow the subjects; e.g. Barh. 74, 12, 13. **הֵרְבִּיזוּ שְׂרָפָה וְשִׁירָה וְשִׁירָה** *Theodosius and his sister were educated*; 77, 7; 78, 2; Ephr. I. 253, A; C) finally, when there are several subjects, if the construction commence with the singular of the verb, in the continuation of the sentence, the plural of the verb is used; e.g. Barh. 137, 14. **וְהָיָה וְהָיָה וְהָיָה** *Gabala and his confederates arose and fled*; 155, 16. **בָּרְכוּ הַשִּׁבְעִים וְהַשִּׁבְעִים** *the judge and the elders went out and brought*.

REM.—The verb in the plural also follows, when several subjects are united by **וְ** *with*; e.g. Barh. 197, 5, 6. **כִּי נִשְׁבְּעוּ וְכָמֵר** *when Nicephorus with the Roman army returned*; 72, 2; 85, 9. When there are two different subjects, of which one is a pronoun of the first person, the verb follows in the first person plural; e. g. Luke ii. 48. **אֲנִי וְאָבִי וְהָאֵלֹהִים** *I and thy father (we) have sought thee with much sorrow*; Assem. I. 173, B. 23—25. Yet sometimes when the subjects are in the first and third persons, the verb is in the first person singular; e.g. Assem. I. 347, 28, 29. **אֲנִי וְהַמָּשִׁיחַ** *I and the Messiah are (am) one nature*.

§ 81. *Peculiarities relating to Nouns.*

A. *Ellipsis.*

1. If the subject of a sentence would be repeated in the predicate, before a genitive for the purpose of defining it more accurately, that subject is omitted, and only the genitive is used; e. g. Matt. iii. 4. **أَسْتَوْدَعُكَ لِحَيْثُ بَعِثَ إِسْحَاقَ** *his clothing was (a clothing of) camel's hair*; John v. 36. **شَهِيدٌ كَبِيرٌ مِمَّنْ بَعِثَ يَسُوعَ** *a witness which is greater than that of John*; x. 21; xi. 4; Heb. iii. 3; v. 14. **لِلَّذِينَ هُمْ أَكْمَلُونَ** *to those who are of full age belongs strong meat*; Col. iii. 22.

REM.—This Ellipsis also occurs in designations of time and place, with **فِي**; e. g. Assem. I. 394, 6, 7. **سَنَةٌ قَبْلَ مَجِيئِ الْبَيْتِ** *a year before the Nicene council*, for **فِي سَنَةٍ قَبْلَ مَجِيئِ الْبَيْتِ**; l. 11. **فِي السَّنَةِ تِلْكَ** *the year thereafter*, for **فِي السَّنَةِ تِلْكَ**; Mark xiv. 9. **أَيْنَ مَجِيئِ الْبَيْتِ** (*viz: أَيْنَ*) *where-ever this my gospel shall be preached*.

2. Sometimes the accusative is wanting with the active verb, when the object can be easily supplied from the signification of the verb; e. g. **يَجْرِي** *to plough*, literally *to drive (يَجْرِي) the yoke—plough*, I Sam. viii. 12. (in full, Luke xvii. 7); **يُخْرِجُ** *to bring forth*, Aph. **أَخْرَجُوا** *to beget (حَتَّى)*, Gen. xvi. 1; xxx. 1; **يَتَزَوَّجُ** *to marry*, literally *to take (يَتَزَوَّجُ)*; Ezra. ix. 2, 12 (in full, Barh. 39, 11); **يَتَرْتَمِي** *to cast lots*, literally *to cast (يَتَرْتَمِي) a lot*; I Sam. xiv. 42 (in full, Ps. xxii. 19); also nouns with prepositions; **يَتَفَكَّرُ** *to consider*, literally *to lay (يَتَفَكَّرُ) in the Heart*; Job xxxiv. 23 (in full, Acts v.

4); **ܕܢܐ** to *ship*, literally *to go*, (**ܘܚܘܘܩܐ** upon the sea); Mark vi. 48; Luke viii. 23.

REM.—Here also seem to belong impersonal phrases (§ 66. 1, 2) like **ܘܚܘܘܩܐ**, **ܘܚܘܘܩܐ** to which may be supplied **ܘܚܘܘܩܐ** or **ܘܚܘܘܩܐ**; and **ܘܚܘܘܩܐ** to which may be supplied **ܘܚܘܘܩܐ**. To **ܘܚܘܘܩܐ** it is clear, and **ܘܚܘܘܩܐ** it is dark, it is forced and unnecessary to supply **ܘܚܘܘܩܐ** or **ܘܚܘܘܩܐ**.

B. Zeugma and Hendiadys.

Zeugma occurs with the noun as well as with the verb (§ 68. C. 2); e.g. Gen. ii. 1. **ܘܚܘܘܩܐ ܘܚܘܘܩܐ ܘܚܘܘܩܐ** the heavens and the earth and all their host; or *Hendiadys*; e.g. Gen. iii. 16. **ܘܚܘܘܩܐ ܘܚܘܘܩܐ** thy sorrow and thy conception, i. e. the sorrow of thy conception; Job iv. 16. Cases of Paronomasia are merely imitations of the Hebrew; e.g. Isa. xxviii. 10, 13; and passages of accidental assonance; e.g. Barh. 102, 18. **ܘܚܘܘܩܐ ܘܚܘܘܩܐ** not by persuasion but by the sword.

A P P E N D I X .

The Rendering of Composite Greek nouns.

The Syrians render the Greek composite noun as well as the verb (compare Appendix to § 67) into their language, in the following manner; 1) by simple Syriac words of like signification; e. g. I Tim. iv. 13. **ܘܚܘܘܩܐ**; **ܘܚܘܘܩܐ**; i. 9. **ܘܚܘܘܩܐ**; **ܘܚܘܘܩܐ**; Matt. xviii. 28. **ܘܚܘܘܩܐ**; or 2) by writing two words for one; a) in the relation of genitive; e.g. Acts ii. 23. **ܘܚܘܘܩܐ**; II Tim. iii. 2. **ܘܚܘܘܩܐ**; or b) by two nouns, of which the latter stands in apposi-

tion; e.g. John xi.16. συμμαθηταὶ αὐτοῦ **لِلْمُتَلَمِّذِينَ**;

c) by a participle and noun which correspond with the verb; e. g. Acts iv. 13. ἀγράμματοι **لَا يُدْرِكُونَ**;

or by participles and adjectives and the noun with **لِ** prefixed; e. g. II Pet. iii. 16. δυσνόητος **لِ** **بَعْضِ** **لَهُمْ** **دَلِيلٌ**;

or d) by the pronoun and verb; e. g. I Cor. vii. 8.

ἄγαμοι **أَنْتُمْ** **لَكُمْ** **دَلِيلٌ** **تَعْلَمُونَ**. If the composites are formed from adjectives and nouns; 3) they are frequently resolved into their component parts, and rendered in the same manner as in cases mentioned above; a) in the relation of genitive; e. g. Mark xvi. 14. σκληροκαρδία **كَلْبًا** **صَعِيدًا**;

Col. ii. 14. χειρόγραφον **هَذَا** **بَعْضِ** **أَنْتُمْ** **لَكُمْ** **دَلِيلٌ** **تَعْلَمُونَ**; Matt. xxiv. 24.

ψευδοπροφηταὶ **لِ** **بَعْضِ** **لَهُمْ** **دَلِيلٌ** **تَعْلَمُونَ**; b) by the noun and adjective; e. g. Phil. ii. 3. κενοδοξία **بَعْضِ** **لَهُمْ** **دَلِيلٌ** **تَعْلَمُونَ**; II Cor. xi.

13. ψευδαπίστολοι **لِ** **بَعْضِ** **لَهُمْ** **دَلِيلٌ** **تَعْلَمُونَ**; 4) sometimes we can trace definite laws of rendering; a) nouns, adjectives, and adverbs compounded with πᾶς, take **كُلٌّ**; e. g. Luke xi. 22.

πανοπλία **كُلٌّ** **أَنْتُمْ** **لَكُمْ** **دَلِيلٌ** **تَعْلَمُونَ**; xxiii. 18. παμπληθεὶς **كُلٌّ** **أَنْتُمْ** **لَكُمْ** **دَلِيلٌ** **تَعْلَمُونَ**; Sap.

xviii. 15. παντοδύναμος **كُلٌّ** **أَنْتُمْ** **لَكُمْ** **دَلِيلٌ** **تَعْلَمُونَ**; b) when they are compounded with a privative, the latter is represented by **لِ** and **بَعْضِ**; e. g. I Cor. xv. 53. ἀθανασία **لِ** **بَعْضِ** **لَهُمْ** **دَلِيلٌ** **تَعْلَمُونَ**; Eph.

i. 4. ἄμωμος **كُلٌّ** **أَنْتُمْ** **لَكُمْ** **دَلِيلٌ** **تَعْلَمُونَ**; Matt. iii. 12. ἄσβεστος **كُلٌّ** **أَنْتُمْ** **لَكُمْ** **دَلِيلٌ** **تَعْلَمُونَ**.

Finally, in composites formed with σύν, this is often rendered by **كُلٌّ**; e. g. Philem. verse 23. συναιχμάλωτός

μου **كُلٌّ** **أَنْتُمْ** **لَكُمْ** **دَلِيلٌ** **تَعْلَمُونَ**; Rom. xvi. 9. ὁ συνεργὸς ἡμῶν **كُلٌّ** **أَنْتُمْ** **لَكُمْ** **دَلِيلٌ** **تَعْلَمُونَ**.

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CHAPTER FOURTH.

PARTICLES.

§ 82. Construction and union of Adverbs.

1. Besides the formation of adverbs described in § 51, is to be noticed as a special peculiarity the expressing of them by certain verbs, which, either stand in the same tense, number, and gender, with the finite verb, with or without the copula, or the infinitive of the verb follows with **ل**. In this connection stand ; a) **عَوَدَ** to return, and **عَوَدَ** to continue, for once more, farther, again ; e. g. Gen. viii. 10. **عَوَدَ** **وَعَوَدَ** again he sent her out ; Ps. lxxi. 20. **عَوَدَ** **لِيَأْتِيَنِي** thou shalt bring me again ; Job vii. 7. **لَا يَرَوْنَكَ** they shall no more see ; Luke xx. 11, 12. **عَوَدَ** **وَعَوَدَ** he sent again ; Assem. I. 203, A. 7, 8 ; Gen. iv. 2. **عَوَدَ** **لِيَبْرَأَ** she bare again ; Barh. 152, 3 ; also by adding pleonastically **عَوَدَ** again ; Gen. viii. 21. **عَوَدَ** **لَا أَلْعَنُ** I will no more curse the earth ; b) **كَثُرَ** to make much, for very ; e. g. Barh. 92, 14. **كَثُرَ**

נֶצַח *he esteemed very much*; II Cor. viii.15; II Kings xxi. 6. אַהֲרָב לְכֻלּוֹ בְּצַע *he did much evil*; c) מִלְּמָד *to end, for wholly, completely*; e.g. Gen. xxiv.15. לֹא מִלְּמָד כְּמִמְלָכָה *he had not yet done speaking*; d) מִלְּמָד *to precede (always without the copula) for before*; e. g. מִלְּמָד אָמַרְתִּי *I have said before*; Acts ii. 31; vii. 52; Rom. iii. 9, 25; viii. 28, 30; xi. 35; xii. 11; I Cor. ii. 7; Gal. iii. 8.

REM.—More according to the Hebrew, seems to be the expression in Hos. vi. 4; מִלְּמָד מִלְּמָד סֶכֶס (טַל בְּיַשְׁפְּרִים הַזֶּהָ) *the dew, which early is scattered*; Gen. xxxvii. 7; or II Kings ii. 10. אֵלֶּיךָ מִלְּמָד (הַקְּשִׁירָה זְשִׁאָז) *thou askest too great a thing*; compare Ephr. I. 519, D. E; הַפְּזִיא in II Chron. xxvi.15, is expressed by אַהֲרָב; compare Jer. iv.5, and onward. If the finite verb already precede, it may be omitted in adverbial usage; e. g. I Sam. xx. 41. אַהֲרָב חֶסֶ - חִסָּה *they mourned — but David the most.*

2. Adverbs like adjectives, are connected with nouns and stand; a) before them; e. g. Luke iv. 25. מְרִיב אִתְּכֶם *many widows*; John ii. 12. מְעַלְּמָד *few days*; Barh. 78, 1; 105, 3; 106, 8; Assem. I. 30, 15, 21; 270, A. 6. v. E; with words standing between; 284, A. 10. v. E.; b) more seldom after the noun; e. g. I Cor. v. 6. מְעַלְּמָד *a little leaven*; II Chron. ii. 9. מִלְּמָד *much wood*; Barh. 80, 16. מִלְּמָד *the fire placed under.*

REM.—Sometimes nouns represent the adverb by a following genitive; e. g. Ephr. I. 219, A. מִלְּמָד מִלְּמָד בְּחִנּוּ *they had continually the cloud and the pillar.* Particu-

larly should be noticed ; **صَلْبًا قَدِيمًا** *almost* ; or **كُلْبًا قَدِيمًا** *partly, etc.*

3. The repetition of the adverb indicates ; a) a strengthening or increase of the meaning ; e. g. Gen. vii. 19. **قَدِيمًا قَدِيمًا** *quite ready* ; Matt. iv. 24. **شَرًّا شَرًّا** *very bad* ; John vi. 7 ; Barh. 65, 14. **كُلْبًا كُلْبًا** and 84, 17. **بِدَرَجَاتٍ** *by degrees* ; b) sometimes a diversity is expressed by adverbs of place ; e. g. I Kings xx. 40. **هَٰذَا هُنَا** *here and there.*

§ 83. *Use of the Interrogation, Affirmation, and Negation.*

A. Upon the construction of the interrogation, it should be remarked ;

1. That the simple direct question is distinguished ; a) either by being preceded by an interrogatory pronoun or particle ; e.g. Luke xxii. 27. **مَنْ هُوَ الْعَظِيمُ** *who is the greatest ?* John ix. 26. **مَاذَا فَعَلَ لَكَ** *what has he done to thee ?* verse 10. **كَيْفَ انْفَتَحَتْ عَيْنَا** *how were thine eyes opened ?* verse 19 ; vii. 35 ; Assem. l. 33, 15 ; 179, B. 25. **كَيْفَ اعْلَمْتُمْ** *whence know they this ?* or b) by the position of the words employed, the prominent word in forming the question being generally placed first ; e. g. Matt. xxvii. 11. **أَلَيْسَ هُوَ مَلِكُ الْيَهُودِ** *art thou the king of the Jews ?* Assem. I. 33, 17. **أَلَيْسَ كَمَا تَشَاءُ** *is it thy wish ?*

2. A question with **لَا** usually contains an affirmation ; e.g. John iv. 35. **لَا تَقُولُوا** *say ye not, that after four months cometh the harvest ?*

xviii.26 ; but with **لَكُنَّا** it embraces a negation; e. g. John v. 45. **أَنَا مَصْطَفِيٌّ. إِنْ لَكُنَّا** believe ye that I shall accuse you ? x. 21 ; xviii.35 ; or a doubt ; e.g. Matt. xxvi. 22. **لَكُنَّا إِنْ كُنَّا** Lord is it I ? John ix. 27 ; xviii.25 ; so also with **كُنْ** ; e. g. Ephr. I. 240, F, **كُنْ سَوْءٌ** would this please God ? Luke xviii. 8 ; xxiv. 18 ; John vii. 35.

REM.—The direct question is also found with **أَلَا** (*ἀρα*), Barh. 131, 12 ; with **كُنَّا** for **لَكُنَّا** 119, 10.

3. The indirect question is indicated by **أَلَمْ** = *whether* ; e.g. Matt. xxvi. 63. **أَلَمْ أَتِيكُمُ مَعْبُودًا وَتَقُولُونَ** whether thou art the Christ the son of God. The disjunctive (*whether—or (utrum—an)*) is marked by **أَمْ** in the second part ; e. g. Matt. xi. 3. **أَمْ لِيَأْتِيَ سَوْءٌ أَمْ لِيَأْتِيَ سَوْءٌ** art thou he who should come or shall we look for another ? John ix. 2 ; Assem. I. 87, B. 12, 13 ; 377, 20, 21.

REM.—The affirmation or negation of a question is usually expressed by a repetition of the leading verb with the personal pronoun ; e.g. Assem. I. 375, 7. **وَقُلْتُمْ لِي أَتَيْتُكُمْ — أَتَيْتُمْ** have you heard, my brethren, what I have said ? and they answered, yes, all ; 10. **أَمْ لَا — أَمْ لَا** is it true or not ? and they answered it is true, i. e. yes ; sometimes by another verb ; e.g. Matt. xxvii. 11. **أَتَيْتُكَ** thou hast said it, i. e. yes ; in the negative with the same repetition ; e. g. Assem. I. 378, 7, 11. Sometimes only **لَا** = *not*, appears ; e. g. Assem. I. 33, 19. **وَأَقْبَلَ لَأُصَدِّقُ** and he said, No, my father.

B. The negative particles **لَا** and **كَلِمَةٌ** (and *nonne* ?) are distinguished from **لَكُنَّا** by this latter forming the negation

to Δ l^x, and with nouns, adjectives, and participles (§ 58. B. 5) or with suffixes (§ 38. 2), it includes the substantive verb.

REM.— ل is repeated in the latter of two negative clauses ; e. g. I Cor. xi. 11, 16 (but the negative sense is lost when the particle is to be taken affirmatively ; as in Matt. v. 25 ; Luke xxi. 34). To adjectives and participles it gives a negative or privative signification (= *un, in, -less*) ; e. g. Eph. i. 4. ل مَحْمَد *spotless* ; Rom. i. 23. ل $\text{فَلَا يَمُوتُ$ *imperishable*. Before nouns it signifies *nothing less than* ; e.g. Deut. xxxii.21. ل خَلْقِي *nothing less than my (God's) people*. Before the future (equivalent to an imperative) it is prohibitory ; compare § 61. 3. B, and § 62. 3. Doubled (ل — ل or ل — ل), it signifies *neither — nor* ; John viii. 19 ; ix. 3.

§ 84. Prepositions.

1. When prepositions come together, in many instances ; a) the signification of one of them is only apparently lost. Thus for example, ف ; a) before prepositions, denotes the direction from a place whose position is more closely defined by those which follow ; e. g. Assem. I. 46, 21. ف $\text{لِتَحْتِ صَخْرَةٍ$ *out from under a rock*, 1. 37, 19 ; β) after prepositions it denotes a removal from the place more closely defined by those which precede ; e. g. Assem. I. 54, 7. ل ف $\text{تَحْتِ كَنِيسَةٍ$ *they buried him under the Church* ; Barh. 200, 16. ف $\text{مَدِينَةٍ$ *before the city* ; 72, 19, 20 ; 66, 13. ف $\text{مَعْدِنٍ$ *from below, (i. e. above) the walls* ; figuratively, 31, 17. ف $\text{كُلِّ شَيْءٍ$ *above all excellence* ; one of the prepositions is ; b) merely pleonastic ; e. g. Eccl. x. 14. ف $\text{أَخِي$ *after him* ; Assem. I. 36, 22.

فَ مِنْكَ لَكَ *from thee*; 37, 1; Dan.v. 24. فَا مِنْهُ لَكَ *before him*; Barh. 65, 9. لَكَ لَكَ *to the King*.

2. Several of the prepositions have a peculiar consecution; e.g. *betwixt—and between*, وَ بَيْنَ — وَ; e.g. Matt.xx.17. بَيْنَهُ وَ بَيْنَهُ *between him and them*; frequently without the copula, xix. 10; وَ — وَ; e. g. Barh. 60, 13. بَيْنَ هَارَانَ وَ بَيْنَ عَدَسَا *between Haran and Edessa*; 75, 17,18; 83, 15; 146, 13; rarely وَ — وَ; e. g. Barh. 60,8; *from—to*, وَ مِنْ أِبْرَاهِيمَ إِلَى دَاوُدَ *from Abraham to David*; in more general designations also without مِنْ; e. g. Barh. 99, 17; 105, 7.

3. Besides the cases mentioned in § 55. B. 3. b) prepositions are repeated with several nouns which follow after one another, and depend upon one and the same preposition; e. g. Barh. 82, 10; 104, 11, 13; but the preposition is quite as frequently omitted after the first noun; e. g. Barh. 6, 1; 40, 12; 66, 6.

REM.—As special idioms, are to be regarded the following; a) وَ sometimes stands for لَ (év = sis); e. g. Luke ii. 3. وَ إِلَى مَدِينَتِهِمْ *each went to his own city*; iii. 3; Barh. 66, 16, 17; or serves to designate the value or price of a thing, equivalent to *for*; Barh. 64, 6. وَ مِئَاتَيْ وَ مِئَاتَيْ *for two hundred and fifty oboli*; 149, 8, 9; 191, 1, 2; 193, 19; b) وَ denotes direction towards a place (§ 67. 1. b. δ); with numerals, with مِنْ preceding = *about to*; c) لَكَ and لَكَ show, sometimes a possession in a physical and intellectual sense (= *penes*); e.g. Job xv. 9. لَكَ لَكَ *which stands not in our power*; 23, 14; d) مِنْ forms adverbs (§ 51. 3. a); expresses the pronouns *anybody—some* (§ 58. B. 4, 6,7), and sometimes indicates the direction to a place; e. g. Assem. I. 485, 28. مِنْ مَدِينَتِهِ *towards*

morning ; l. 29 ; e) ܘܢ often occurs before a duty or obligation (§ 67. II. 4. b) ; Ezra x. 4. It may also in respect to signification, be considered as a preposition ; f) ܘܢ without ; e. g. Barh. 227, 5. ܘܢ ܘܢ ܘܢ ܘܢ ܘܢ without hands and without feet.

§ 85. Conjunctions.

The Syriac language, in common with the other semitic dialects, is very deficient in conjunctions ; but affluence of periodic diction in all languages arises from this class of words. Hence in syriac, upon the one hand, the periods are wanting in variety and continuance ; and on the other hand the connective particles which do exist have many significations. In general the following may be observed :

I. Those conjunctions (e. g. *when, then*) are frequently omitted, which, in the protasis indicate the relation to the apodosis, and the two members are united by *and* ; e. g. Gen. xix. 23. ܘܢ ܘܢ ܘܢ ܘܢ when the Sun had arisen, Lot came ; xliv. 4.

REM.—Moreover the following fall away ; a) ܘ (asyndeton) after verbs of motion ; e. g. Matt. ix. 7. ܘܢ ܘܢ he arose and went ; Barh. 25, 1 ; 197, 19 ; especially in earnest discourse ; e. g. I Sam. xv. 6 ; b) ܘܢ or ; e. g. II Kings ix. 32. ܘܢ ܘܢ ܘܢ two or three eunuchs ; c) ܘܢ more in accordance with Hebrew usage ; e. g. Isa. l. 2. ܘܢ ܘܢ ܘܢ wherefore was, I came, (when I came), no one there. On the other hand ܘ is often repeated (*polysyndeton*) ; e. g. Barh. 51, 20. ܘܢ ܘܢ ܘܢ ܘܢ he died, was buried, arose, and went to heaven ; 82, 17 ; 38, 5, 6.

2. As correlatives, conjunctions are used doubled in a

sentence ; a) the same word ; e. g. $\circ - \circ$ and $\text{אִם} - \text{אִם}$ as well—as, both—and ; e. g. Assem. I. 291, A. 10, 11, v. E ; $\text{אִם} - \text{אִם}$ either—or ; Barh. 112, 4 ; 223, 4, 5 ; $\text{אִם} - \text{אִם}$ whether—or ; e. g. 217, 13 ; or b) different words ; e. g. כְּמִצְּבָא like—as ; Assem. I. 75, B. 11, 13, v. E ; 374, 23, 24 ; with כְּ preceding ; Ephr. I. 214, E ; $\text{אִם} - \text{אִם}$ although—yet ; e. g. Barh. 91, 12, 13.

3. The conjunctions כִּי = *that, thereby*, or כִּי = *that not*, are usually connected with the future (§ 61.3.A) ; e. g. Assem. I. 515, B. 32 ; Barh. 213, 6 ; but in as far as they have the signification of *since, because, (quod)*, they are connected with the preterite ; e. g. Matt. ix. 8. $\text{כִּי} \text{לֹא} \text{לְמַעַן} \text{בָּרַכְוּ}$ they praised God, because he had given ; 12, 41 ; 13, 11 ; Barh. 24, 9.

4. Concerning the use of particular conjunctions, the following may be noted ;

a) אִם is sometimes used in comparisons (= כִּי) ; e. g. Matt. xi. 22 ; xix. 24 ; and likewise b) כְּ in comparing one thing with another of the same species ; e. g. Isa. i. 7 ; Job xxiv. 14 ; Assem. I. 75, A. 1. v. E ; 168, B. 29 ; with numerals it signifies *really, about* ; Barh. 104, 13 ; c) אִם *if*, (= εἰ *éiv*) denotes, in doubtful cases, the relation of the subjunctive ; אִם = אִם *si* in cases of certainty, denotes the indicative, and also occurs in indirect questions (§ 83.3) ; it is negative in those passages containing asseverations under oath, yet only in those which are translated, and which, according to the Hebrew idiom, are without any negation ; with a negative $\text{אִם} \text{אִם}$, $\text{אִם} \text{אִם}$ or $\text{אִם} \text{אִם}$, it is affirmative (compare אִם and אִם Gesenius Lehrg. p. 844) ; e. g. Cant. 2. 7.

لَحْنُ، وَ لَحْنُ، وَ لَحْنُ wake not, rouse not ; d) و (for the further use of which see § 56 ; § 69.1 ; 73. 3 ; § 74. 2. ; § 78.B. 2) ;
 a) from particles which it follows, forms conjunctions ;
 e. g. و just as, Assem. I. 34, 17 ; so that, Matt. ii. 13 ;
 و just as, John viii. 28 ; Ephr. I. 214, E ; و أَكَلًا
 (of time) as, when, Assem.I. 485, 15 ; و حَتَّى since, because,
 Barh. 112, 7, 8 ; I60, 12 ; و حَتَّى 39,7, and و حَتَّى، As-
 sem. I. 213, A. 25, afterwards ; و حَتَّى as soon as, I.218,
 27 ; و حَتَّى (of time) when, I.485,20 ; و حَتَّى، Barh.160, 16,
 and و حَتَّى، 158,12, since,because ; و حَتَّى until, that,(including
 the *terminus ad quem*), Ephr. II. 125, B ; 242, A ; حَتَّى
 و حَتَّى so much that, Barh.193,2 ; و حَتَّى before,150,13 ; β)
 in the signification of *that*, و is sometimes omitted before the
 future ; e.g. John xxi. 3. اِنَّا اِنَّا اِنَّا اِنَّا I go that I may
 catch fish ; after حَتَّى، John v. 7. اِنَّا اِنَّا اِنَّا until that I
 come ; or it is pleonastic after اِنَّا ; e. g. Matt. x. 13. اِنَّا
 اِنَّا when the house is worthy ; Mark viii. 3 ; Luke
 vi. 7 ; John viii. 36 ; after اِنَّا، Matt. ix. 21 ; اِنَّا Mark
 13, 20 ; e) the copula و also denotes a) *that*, especially
 after verbs of *sending, entreating, commanding*, etc ; e. g.
 Assem. I. 77, 23, 24 ; Barh. 11, 18 ; 97, 8 ; 105, 1 ; 152, 5 ;
 221, 2 ; it forms β) the apodosis ; e.g. Barh. 39, 7. 8 ; and
 is γ) equivalent to *but* ; e. g. Barh. 11, 16 ; 16, 9 ; δ) it
 sometimes supplies the place of the comparative اِنَّا ; e. g.
 Job v. 7. Also the Hebrew וְיָהִי is translated by the fre-
 quently occurring و yet, nevertheless.

§ 86. *Interjections.*

1. The Interjection which denotes an imprecation or cry of distress, is usually connected with ו following; e. g. Eccl. x. 16. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *woe to thee!* ii. 16. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *woe to you!* Matt. xviii. 7; xxiii. 13-16; xxiv. 19; Ephr. II. 135, E. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *woe to the king of Judah!* 274, D. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *woe to those who meditate deceit!* 351, C. $\text{וְכַבֵּד} \text{וְכַבֵּד}$; or with E appended; e.g. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *woe to me!* Ez. xxx. 2. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *woe for the day!* sometimes with וְכַבֵּד ; e. g. Jer. l. 27. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *woe to you!* or וְכַבֵּד , Amira p. 449. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *woe to this generation.* Without an intervening preposition, they are the usual expressions of grief and mourning, and the noun is then to be taken in the accusative; e. g. Judges xi. 35. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *alas, my daughter!* Rev. xviii. 10, 16, 19.

REM.—Sometimes וְכַבֵּד occurs as an ordinary exclamation, with ו as a sign of the accusative; e. g. Barh. 333, 3, 4. As a particle of exclamation sometimes also occurs וְכַבֵּד , properly, *verily, truly*; compare Amira p. 436.

2. Concerning the construction of particular interjections, the following may be observed:

a) וְכַבֵּד *lo! behold*, is frequently pleonastic; e.g. Ephr. III. 149, B. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *the mortal body is thus dependent upon the soul*; or at the beginning of a period it serves to give animation to the discourse; e. g. Ephr. III. 247, C. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *lo! our brother (member) is separated*; in designations of time, like the Greek $\eta\delta\eta$, it signifies *now, already*; e. g. Matt. iii. 10. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *the axe is already laid at the roots of the tree*; Num. xxii. 28. $\text{וְכַבֵּד} \text{וְכַבֵּד}$ *already the third time*; Assem. I. 369, 30; with וְכַבֵּד following, *since that*; e.g. Acts

x. 30. **אֲנִי כִּי יָצִיתִי מִן הַבַּיִת** *since that I have fasted*; Col. i. 4; preceded by **לֹא** (**לֹא אֲנִי**), from which comes **כֵּן** *nonne?* e.g. Matt. v. 46. **לֹא אֲנִי אֶל מִתְּחִלָּה אָמַרְתִּי בְּעַד הַבַּיִת** *do not even the publicans the same?* verse 47; xiii. 27;

b) **מִי** *far be it*, with **ו** of the person and **י** before the future of the finite verb; e.g. Matt. xvi. 22. **מִי כִּי תֵּבֵן לִי אֲדֹנָי** *far be it from thee, my lord, that this should happen to thee*; Assem. I. 341, A. 30. **מִי כִּי נִדְּבֹשׁוּ דְלֹתֵינוּ** *far be it from us that we should deny God*; 375, 13. Sometimes the participle follows; e.g. Assem. I. 51, 12, 13. **מִי כִּי נִדְּבֹשׁוּ** *far be it from us that we should deny*; the verb follows in the future, with **י** preceding (= **נִדְּבֹשׁוּ** compare § 85. 4. c); e.g. I Sam. xxiv. 7; or in the infinitive with **ו**; e.g. Gen. xlv. 7;

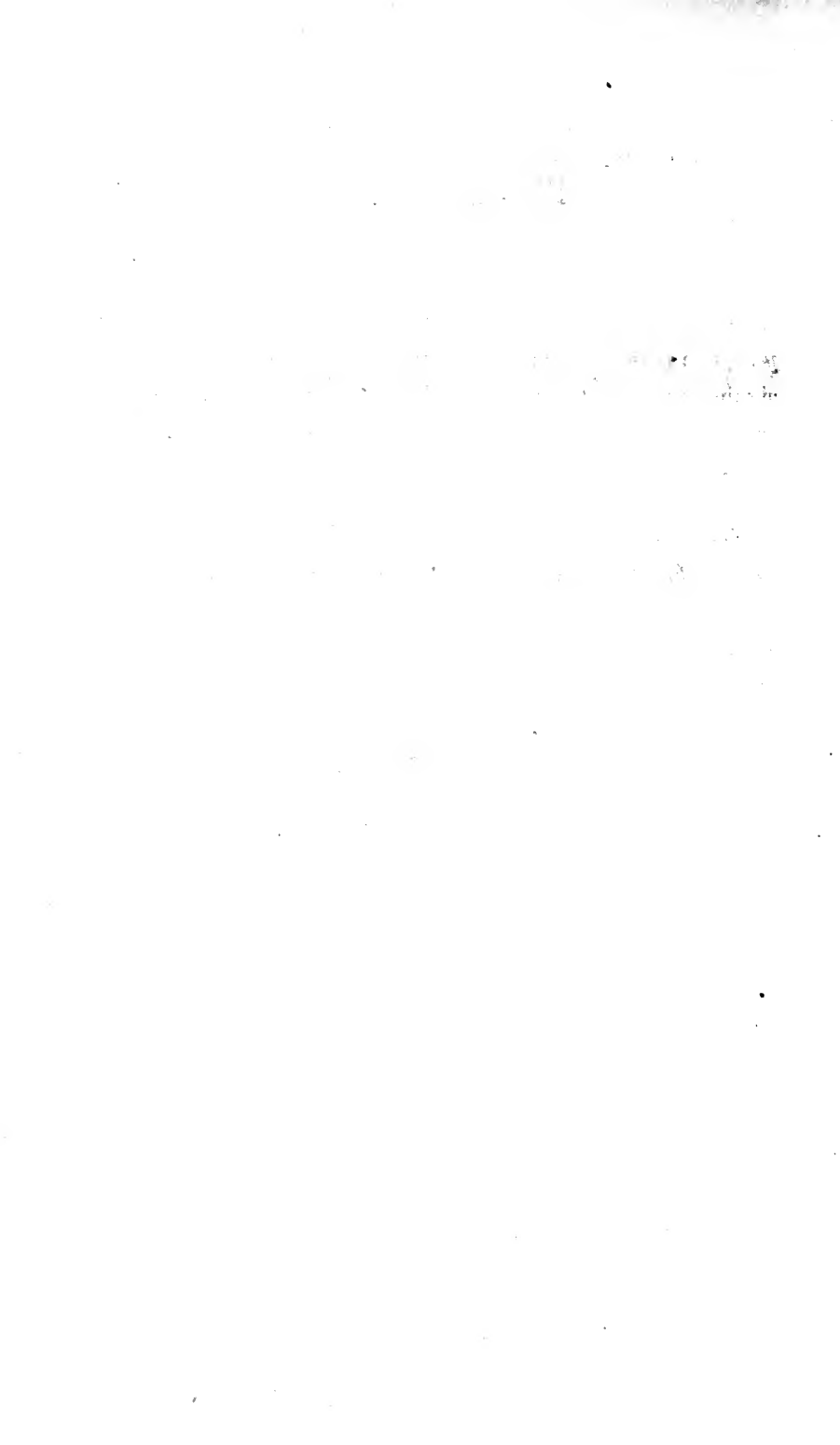
c) **הַלְעֲזָב** *hail!* (= **אֲשַׁרְיָא**) with suffix plural, and the noun following with **ו**, to which the preceding suffix relates; e.g. Matt. v. 3. **הַלְעֲזָבֵם לְמַתְּקָתָא דְּחַיִּים** *hail to the poor in spirit*; verses 4–11; with a word interposed; e.g. Assem. I. 95, A. 3, 6, v. E. **הַלְעֲזָבֵם אֶלְכֵּר וְעֵסְתָּא דְּפֶטְרוֹ** *hail also to thee, Simon Peter*; frequently absolute without **ו**; B. 3. v. E. **הַלְעֲזָבֵם אֶתְּכֶם וְעֵסְתָּא** *hail to thee O Sichem*; 96, A. 17, 19. —The Hebrew **נָא** is, in the Peshito, expressed by **נָא**; e.g. I Kings xxii. 12.

APPENDIX.

Peculiarities in the Position of Words.

In the position of words, which, as in the Hebrew, is very easy and natural, besides the peculiarities referred to in the preceding chapters, the following deviations from the usual collocations, occur; a) the verbs **אֲמַרְנָא** and **אֲמַרְתִּי** are interposed

between words, which, according to their grammatical connection, cannot be separated; e. g. Exod. vii. 7. **صَعِدْنَا صَ:** **لَمُخْتَبِ اسُو ا فَنِي** *Moses was eighty years old*; Luke v. 3; Exod. v. 16. **وَكَصَبَا اْمَنِي كِي اذْفَعَا** *and bricks, say they to us, make ye*. The same is true; b) of personal pronouns, having the signification of **اسُو**; e. g. John viii. 33. **اِنْخَس سِي بِا اِسُو** *we are Abraham's seed*; verse 37; Heb. vii. 28. **نُعَلِهْمَا صَبْتِنَا** *it is the law which makes priests of feeble men*; c) more rarely the same occurs with the noun; e. g. Matt. xvi. 1. **فَاَلْحِي كَس اَلِي فَي مَعْنَا بِنَسَا اِنِي** *they besought him that he would give them a sign from heaven*; d) more frequently it occurs with particles; e. g. Mark i. 45. **اَلِي كَصَبِي اَلِي** *he should go openly into the city*. Compare **اسُو** and **اسُو ا** (§ 86. 2. a).



EXERCISES

IN

SYRIAC GRAMMAR,

AND

A CHRESTOMATHY,

PREPARED WITH REFERENCE TO

THE TRANSLATION OF

UHLEMANN'S SYRIAC GRAMMAR.

BY ENOCH HUTCHINSON.

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of New York.

INTRODUCTORY REMARKS.

The following Exercises are designed for beginners, who need something simple, and at the same time, something which will lead them into a *thorough knowledge of the grammar*.

A small portion of Syriac, perhaps a page, should be selected and carefully analyzed in reference to all the important phenomena of the language. Every peculiarity in respect to each word should be critically examined. Perhaps the best course would be to trace one peculiarity throughout the page, searching the grammar and other helps; then trace another, and so on, until every peculiarity shall have been examined. Thus the most important facts will be strongly impressed upon the memory.

The great difficulty, especially with beginners, is, that they often attempt to investigate too many subjects at once and thus do not obtain clear ideas of any. There is frequently a great inclination to press forward and translate rapidly. Hence, many important subjects of investigation are entirely neglected, Superficial scholarship, is the unavoidable result of such a course.

That nothing may escape observation, a few general directions are presented to aid the learner in making his analysis. In mentioning those points, which are to be examined, the exact order in which they occur in the gram-

mar, has not been followed, but they have been so arranged, it is hoped, as best to facilitate the progress of the student; and they are intended to embrace the most important phenomena necessary to be attended to by the learner.

Before commencing the examination the pupil should be directed to the Introduction of the grammar, that he may become somewhat acquainted with the history and literature of the Syriac Language. The grammar should be studied rather as a book of reference than as one, which must be committed to memory. The student, at first, should consult it as an aid in analyzing. At the commencement of the analysis, he will feel the need of assistance, and that assistance he must find in the grammar. When he there discovers a principle of the language and perceives its application in parsing, he can easily retain it in his memory. By the time that he has carefully studied the Exercises and Chrestomathy through, he will not only have a considerable knowledge of the language; but will have most of the grammar *committed to memory*, with but very little effort, and no loss of time in learning rules and principles, whose application he does not perceive, and which consequently are apt to escape from the mind. After the pupil, in the course of his analysis, shall have become somewhat familiar with the grammar, he may recite it regularly through, and it will not be an unmeaning nor an uninteresting exercise.

The general divisions, in the Exercises, are marked by the character ¶, to distinguish them from similar divisions in the grammar marked §. Smaller divisions are inserted under Remarks and Explanations.

GENERAL DIRECTIONS FOR ANALYZING.

- I. Find the *Guttural Letters* on page first of the Chrestomathy.
Vid. Gram. § 1. Rem. 3, 4. Page 257
- II. “ “ *Aspirates*, or on what letters *Kushoi* and *Rukok* are found. Vid. Gram. § 1. Rem. 4 ; § 5. Page 260
- III. “ “ *Diacritical Points*, for which the vowels are designed to compensate, formerly used instead of vowels and for other purposes. Vid. § § 2, 3, 4, and Rem. Page 262
- IV. “ “ *Long and Short Vowels*. Vid. § 3. Rem. 3. P. 264
- V. “ “ *Simple and Mixed syllables*. P. 265
- VI. “ “ *Pure and Impure, Mutable and Immutable vowels*. Vid. § 45. A ; § 48. A. P. 268
- VII. “ “ *Diphthongs, Quiescent and Otiant letters*. Vid. § 3. Rem. 4 ; § 13 ; § 14. P. 272
- VIII. “ “ *Linea Marhetono, Mehagyono and Sheva*. P. 274
- IX. “ “ *Linea Occultans*. Vid. § 8. P. 277
- X. Find on what syllables the *Tone* is to be found. Vid. § 9. P. 278
- XI. Examine the *Marks of Punctuation*. Vid. § 10. P. 279
- XII. Find *Ribui*. Vid. § 6. P. 280
- XIII. Read the *Syriac*. P. 280
- XIV. *Translate*. P. 283
- XV. Examine the *Changes of Consonants*—assimilated—transposed—dropped—added and exchanged. Vid. § 12. Page 285

- XVI. Find the *Changes of Vowels*—thrown back—exchanged—transposed—dropped and added. Vid. § 15. Page 288
- XVII. Find the *Suffixes and Prefixes, Sufformatives and Prefor-
matives*. Vid. § 16 ; § 36 ; § 46. Page 294
- XVIII. *Parse*. In respect to *Verbs*—ascertain whether they are Page
Simple or Compound—Their *Conjugation*—*Voice*—*Regu- ...*
lar or Irregular—*Active, Passive or Neuter*—*Number*—
Person—*Gender*—*Mood*—*Tense*—*Conjugate and Inflect*
them to the *Case, Mood, Tense, etc.*, where they are
found—*Rule*. Vid. § 19., etc.; § 59., etc.
- Nouns*—*Signification*—*Suffix or Prefix*—*Adjective or
Substantive*—*Derivation and Formation*—*Declension*—
Person—*Number*—*Gender*—*State*—*Case*. Vid. § 43 ;
§ 70 ; § 44 ; § 71 ; § 45 ; § 73 ; § 74 ; § 46 ; § 47 ;
§ 48 ; § 50 ; § 77., etc.
- Pronouns*—What kind—*Person*—*Number*—*Gender*—
Case—*Suffix*—*Rule*. Vid. § 16 ; § 17 ; § 54., etc.
- Participles*—*Derivation*—*Active or Passive*—*Conjugation
—Rule*.
- Adverbs*—*Primitive or Derivative*—What they qualify. Vid.
§ 51 ; § 82.
- Numerals*—*Cardinal or Ordinal*—*Gender*—*Decline*—To
what they belong.
- Prepositions*—*Suffixes*—What they govern. Vid § 52 ; § 84.
- Conjunctions*—What kind—*Suffix or Prefix*—What they
connect. Vid. § 53. 1, 2 ; § 85.
- Interjections*—*Primitive or Derivative*. Vid. § 53. 3 ; § 86.

EXERCISES IN SYRIAC GRAMMAR.

I. EXERCISE FIRST.

VID. GRAM. § 1. REM. 3, 4.

¶ 1.

Find the Gutturals on the first page of the Chrestomathy. vid. Page 3

1. Select all those letters which are EVER used as Gutturals; thus:

| ܐ ܐ | | ܐ | | ܐ ܐ | | ܐ | | ܐ | | ܐ ܐ | ܐ | ܐ
 | | ܐ ܐ | | ܐ | | ܐ ܐ | ܐ ܐ | | ܐ | | ܐ ܐ ܐ | ܐ ܐ
 | ܐ | ܐ | | ܐ ܐ | | ܐ ܐ | ܐ | ܐ ܐ | | | ܐ ܐ | | |
 | ܐ | ܐ ܐ ܐ | | | ܐ | ܐ ܐ ܐ | ܐ | ܐ | ܐ | ܐ | ܐ |
 | | ܐ ܐ ܐ ܐ | | ܐ ܐ | ܐ | | ܐ | | ܐ | ܐ | ܐ | ܐ | ܐ
 ܐ | ܐ | | ܐ ܐ.

EXPLANATIONS.

a) The above are all guttural letters, but not all used as such in the text from which they are taken.

b) The guttural | resembles the *Spiritus lenis* of the Greeks,

being a scarcely audible breathing from the lungs. Δ has always a feeble sound. The Galileans pronounced Δ and ω like \aleph of the Hebrews. An Arabian would pronounce Δ as a sort of vowel sound like *a*. It is a kind of soft breathing (comp. Gesenius' Hebrew Grammar, by Conant, § 6). The Greeks express ω as well as Δ , sometimes by *Spiritus asper*, and sometimes by γ . Usually ω is sounded like *hh* with a rolling of the palate. Θ before a vowel is our *h* (*Spiritus asper*); but when uttered after a vowel, it has nearly the sound of *h* in *Korah*, perhaps a little softer, as in *ah! oh!* It is difficult to ascertain exactly the sounds of these letters; still it is important that the learner should fix upon a definite pronunciation of each.

2. Find those letters which are here used as gutturals.

$\Theta \Delta \omega \Theta \Theta \Theta \Theta \Theta \Theta \Theta \Theta \Theta \Theta \Theta \Theta \Theta$.

EXPLANATIONS. *vid. Page 313*

a) Verse 3. word 3., Θ is a guttural, as it would in Hebrew take a composite sheva, and it has no vowel of its own. (Some would perhaps prefer to call Θ a regular movable consonant, and consider $\bar{\}$ at the end of the word as otiant, and \circ as quiescing in $\bar{\}$). *obs. Θ is a consonant. $\bar{\}$ is not otiant, but sim*

b) Verse 3. word 4., Δ is a guttural for the same reasons.

c) Verse 3. word 6., ω is a guttural for the same reasons.

d) Verse 4. word 6., Θ is a guttural being movable. It belongs to the second syllable of the word, being preceded by a vowel (§ 15. 4. d). The other cases may be similarly explained.

REM.—It should be remarked that there are some other guttural letters on the first page of the chrestomathy, which should be con-

sidered merely as movable consonants. It is true that all gutturals are sounded, and might be said to be movable consonants (compare Gesen. Heb. Gram., transl. by Conant, §23.2). Still we prefer to make a difference between gutturals and regular movable consonants. The latter, though guttural letters on page first, are the following :

3. Find those guttural letters which are regular movable consonants :

| א | | א א | א א | | א א | א א װ װ | א
 א װ א װ | א | א א װ א | א ז א א א | א
 ז | א ז ז ז א ז ז א.

EXPLANATIONS. *vid. p.* 313

a) Verse 1. word 2., | is a regular movable consonant, and is sounded nearly like the vowel —', and does not quiesce in its vowel. In dialects kindred to the Hebrew, | melts into the vowel far more readily than the sound of the Hebrew א melts into its vowel. Still | retains its power as a movable consonant. It is very common in Syriac for a guttural letter to take a long vowel, where in Hebrew, it would have a composite Sheva. This seldom occurs in Hebrew (vid. Gesenius' Heb. Gram. by Conant. § 23. 2. Rem. 2).

b) V. 1. w. 5., א is movable, as it does not quiesce and is not otiant.

c) V. 1. w. 8., א (not a guttural) is movable, as the preceding letter is not sounded, and the following one is quiescent.

d) V. 1. w.10., | should be considered as movable though its sound so melts into the vowel, we can scarcely perceive that it has the power of a consonant.

EXPLANATIONS. Page 313

a) Verse 1. word 1., א is aspirated as it closes the syllable (§5. 2. Rem. c. a).

b) V.1. w.2., א is aspirated as it follows an open or simple syllable (§ 5. 2. Rem. c. c., and § 15. 4. d).

c) V.1. w.4., א is aspirated, because a letter, which would in Hebrew, take a vocal Sheva, precedes it (§ 5. 2. Rem. c. b).

d) V. 2. w. 4., ו is aspirated as the preceding word ends with ך (§5. 2. Rem.a).

e) V.3. w.2., ך is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

f) V.3. w.4., ו is aspirated because it follows a letter which would in Hebrew take a vocal Sheva, (§ 5. 2. Rem. c. b).

g) V.3. w.4., ך is aspirated as it is preceded by a letter which would in Hebrew take a composite Sheva and would of course be vocal (§5. 2. Rem. c. b).

h) V.3. w.5., ו is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

i) V.4. w.7., ך is aspirated as the preceding word ends in ך (§5. 2. Rem. a).

k) V.4. w.7., ו is aspirated as it closes a syllable (§ 5. 2. Rem. c. a).

l) V.7. w.4., ך is aspirated as it closes a syllable (§ 5. 2. Rem. c. a).

m) V.10. w. 4., ך is aspirated as it follows an open syllable (§ 5. 2. Rem. c. c).

3. Find those which are not *aspirated*.

ו ו ו ך ו א ו ך ו .

EXPLANATIONS. *vid. Page 313*

a) Verse 1. word 1., ו is not aspirated as it begins a word (§ 5. 2. Rem. a).

b) V.4. w.1., ܐ is not aspirated though it is preceded by ܐ (§5. 2. Rem.a), because it begins a verse.

c) V.6 w.3., ܐ is not aspirated as it is preceded by a letter, which, in Hebrew, would not take a vocal Sheva, and which has no vowel (§ 5.2. Note by Tr.).

d) For the pronunciation of these aspirates see the *Alphabet*, and § 1. Rem. 3, 4.

REM.— ܐ when aspirated is sounded like *v*, and when not aspirated like *b*; ܐ like *th* in *that*, when aspirated, but otherwise like *d*; ܐ when aspirated is sounded like *ph* or *f*, and otherwise like *p*; ܐ when aspirated like *th* in *thin*, in other situations like *t*; ܐ is sounded like *g* hard whether it be aspirated or not*; ܐ when aspirated is sounded like *hh* or *k* with a rolling of the palate; in other situations like *k*. In general the aspirates are pronounced like the corresponding letters in Hebrew (vid. references above and Gesenius' Hebrew Grammar by Conant, § 6. 2. 3. and Note by Tr.).

III. EXERCISE THIRD.

¶ 3.

(§ 2; § 3; § 4 and Rem.).

Find the diacritical points for which the vowels are designed to compensate, formerly used instead of vowels and for other purposes:

ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ
ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ ܐܘܠܐ

* The aspiration of ܐ would be indicated by the rolling of the palate.

EXPLANATIONS.

REM. 1.—Diacritical points sometimes mark particular tenses and persons of verbs (§ 4. Rem.).

REM. 2.—The vowel system of the Syrians began to be introduced in the time of Mohammed. Then and even after the system was completed by introducing characters from the Greek vowels, the ancient diacritical points were used to some extent by many writers. They are now seen in the more ancient writings.

REM. 3.—The diacritical points here presented and others, appear in ancient Syriac writings, perhaps from the fact that they have been copied from more ancient editions, and in some cases doubtless, directly from the oldest editions of the Peshito. The several editions have been copied with so much care, that even after the vowel system came into use, the diacritical points, which had been used long before, were copied as well as the more recent vowels. Thus appear sometimes two characters to represent one vowel sound. As later editions have appeared, however, those points have gradually been omitted and vowels substituted, though, some remnants of the old system are still left (§2; §3; §4).

313 a) Verse 1. word 4., ܠܕܢ. The diacritical point under ܢ, (according to the principles laid down by Ludov. de Dieu) indicates the vowel —. We have then here the vowel and the ancient diacritical point for which the vowel compensates (§4. Rem.).

b) V.1. w. 5., ܕܘܢܘܢ. The point under ܢ, (according to Amira) indicates — (§4. Rem.).

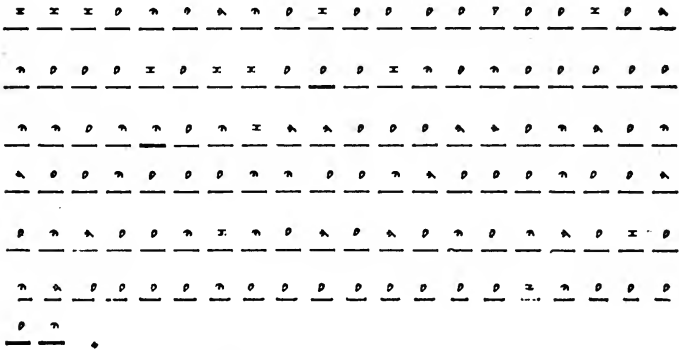
c) V.3. w. 2., ܘܢܘܢ. The point under ܢ indicates, according to Ludov. de Dieu, the vowel — (§4. Rem.).

d) V.3. w. 3., ܘܢܘܢ. Diacritical points are often placed under and over the radical letters of verbs, sometimes to distinguish particular persons and sometimes to indicate vowels (vid. ¶ 3. Rem. 1). In the imperative and infinitive it may be wholly omitted or inserted underneath (vid. §4. Rem.; also compare Hoffmann's Syriac Gram. § 14).

IV. EXERCISE FOURTH.

¶ 4.

Find the Long and Short vowels (§ 3. Rem. 3).

I. Find the *Long* ones :

EXPLANATIONS.

Page 313 a) Verse 1. word 1., ܘ ܘ are both long as they are followed by ܘ quiescent (§ 3. Rem. 3. b).

b) V.1. w.5., ܘ is long because ܘ quiesces in it.

c) V. 1. w. 11., ܘ is long as it has a quiescent (§13. 1. Rem.).

The other instances need no explanation.

2. Find the *Short* vowels :

EXPLANATIONS.

313 a) Verse 1. word 2., ة is short as it is a regular short vowel.

b) V. 1. w. 10., ة is short as Olaph is movable, not quiescing.

c) V. 3. w. 1., ة is short as it has not o quiescing in it (§3. Rem.3).

REM.—In v.1. w.2., ة and several other short vowels on page first, form diphthongs with o and ء. These quiescent letters do not fully coalesce with their respective vowels; but melt into them to a greater extent than they would do in Hebrew, under similar circumstances. They can scarcely, therefore, be considered as movable consonants, as they would be in Hebrew. Still the vowels in these cases are heterogeneous and the quiescents do not sufficiently coalesce, in our estimation, to make the vowels long (vid. Gesen. Heb. Gramf. by Conant, § 8. 4; Uhlemann § 1. Rem.4).



V. EXERCISE FIFTH.

¶ 5.

Find the Simple and Mixed Syllables (§15. 3 and 4).

I. Find the Simple Syllables:

ءَ اَ اِ اِوِ اِوِوِ اِوِوِوِ اِوِوِوِوِ اِوِوِوِوِوِ اِوِوِوِوِوِوِ
 وِوِ وِوِوِ وِوِوِوِ وِوِوِوِوِ وِوِوِوِوِوِ وِوِوِوِوِوِوِ وِوِوِوِوِوِوِوِ
 وِوِوِوِوِوِوِوِ وِوِوِوِوِوِوِوِوِ وِوِوِوِوِوِوِوِوِوِ وِوِوِوِوِوِوِوِوِوِ
 وِوِوِوِ وِوِوِوِ وِوِوِوِوِ وِوِوِوِوِوِ وِوِوِوِوِوِوِ وِوِوِوِوِوِوِوِ
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EXPLANATIONS.

REM.—A simple syllable terminates in a vowel sound, and that vowel sometimes has a vowel letter quiescing in it. A mixed syllable terminates in one or more movable consonants. Every vowel stands in a simple syllable when the following consonant takes a vowel.

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a) Verse 1. word 1., ܘܠ is a simple syllable as it ends in a vowel sound, although it has a quiescent ; ܘ has a vowel of its own and is of course sounded with the following syllable (vid. ¶ 5. 1. Rem., and § 15. 4. d).

b) V.1. w.2., ܘܠ is simple for the same reason as last, the syllable ending with ܘ and not with ܘܠ (vid. §15. 4.d).

c) V.1. w.2., ܘܠ is a dipthong and should be considered, we think, as a simple syllable because ܘ coalesces in the vowel to such an extent that the syllable ends in a vowel sound, though the coalescence is not so perfect as in a regular case of quiescence. Some may regard ܘ as a movable consonant as it would be in Hebrew, under similar circumstances, but we incline to the former opinion (vid. ¶4. 2. Rem. ; Gesen. Heb.Gram. by Conant, § 8.4).

d) V.1. w.4., ܘܠ is simple (vid. reference above).

e) V.1.w. 4., ܘܠ is simple, ܘ quiescing in ܘܠ.

f) V.1. w.5., ܘܠ is simple, the last ܘ quiescing.

g) V.1. w.10., ܘܠ is simple as ܘܠ which follows Olaph has a vowel of its own.

h) V.1. w.11., ܘܠ is simple, Olaph quiescing in ܘܠ, though it seldom quiesces in that vowel (vid §13.1 Rem. ; compare ¶ 1. 3. e).

i) V. 3. w.2., ܘܠ is simple, ܘ quiescing in ܘܠ and ܘ being otiant.

VI. EXERCISE SIXTH.

¶ 6.

Find the *Pure*, *Impure*, *Mutable* and *Immutable* vowels
(§ 45. A; § 48. A).

1. Find the *Pure* vowels :

$\bar{\text{v}}$ $\bar{\text{h}}$ $\bar{\text{h}}$ $\bar{\text{v}}$ $\bar{\text{o}}$ $\bar{\text{v}}$ $\bar{\text{o}}$ $\bar{\text{o}}$ $\bar{\text{v}}$ $\bar{\text{h}}$ $\bar{\text{o}}$ $\bar{\text{v}}$ $\bar{\text{o}}$ $\bar{\text{v}}$ $\bar{\text{o}}$ $\bar{\text{h}}$ $\bar{\text{h}}$ $\bar{\text{h}}$ $\bar{\text{o}}$ $\bar{\text{v}}$
 $\bar{\text{o}}$ $\bar{\text{o}}$ $\bar{\text{h}}$ $\bar{\text{h}}$ $\bar{\text{v}}$ $\bar{\text{h}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{o}}$ $\bar{\text{h}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{h}}$ $\bar{\text{v}}$ $\bar{\text{h}}$ $\bar{\text{v}}$ $\bar{\text{o}}$
 $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{h}}$ $\bar{\text{v}}$ $\bar{\text{o}}$ $\bar{\text{h}}$ $\bar{\text{v}}$ $\bar{\text{o}}$ $\bar{\text{o}}$ $\bar{\text{h}}$ $\bar{\text{o}}$ $\bar{\text{v}}$ $\bar{\text{h}}$ $\bar{\text{v}}$ $\bar{\text{h}}$ $\bar{\text{o}}$ $\bar{\text{v}}$ $\bar{\text{h}}$ $\bar{\text{h}}$ $\bar{\text{h}}$
 $\bar{\text{v}}$ $\bar{\text{h}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{o}}$ $\bar{\text{v}}$ $\bar{\text{v}}$ $\bar{\text{h}}$ $\bar{\text{o}}$ $\bar{\text{o}}$ $\bar{\text{o}}$ $\bar{\text{o}}$ $\bar{\text{h}}$ $\bar{\text{o}}$ $\bar{\text{v}}$ $\bar{\text{h}}$.

EXPLANATIONS.

REM. A pure vowel, is one with which no consonant coalesces. An impure vowel is one with which a consonant coalesces.

a) Verse 1. word 2., $\bar{\text{v}}$ is pure* as the syllable $\bar{\text{o}}\bar{\Delta}$ is a diphthong (vid. § 3. Rem. 4; also Palfrey's Gram. § 2), and $\bar{\text{o}}$ does not fully quiesce in $\bar{\text{v}}$, though it so far coalesces that it can hardly be considered as a movable consonant. Still as the vowel is a heterogeneous one and $\bar{\text{o}}$ does not fully coalesce in it, we scarcely feel authorized to place the vowel among the impure ones, though some may prefer to do so, (vid. ¶ 4. 2. Rem.; ¶ 5. 1. c. and 1; Gesenius' Heb. Grammar by Conant, § 8.4; compare §15. 4. d; also ¶ 6.2. Rem., and ¶ 6. 1. Rem.).

b) V.1. w.9., $\bar{\text{v}}$ is pure as $\bar{\text{o}}$ does not quiesce in it, being a movable consonant and $\bar{\Delta}$ preceding being pronounced with a vocal sheva.

* It is also mutable (¶ 6. 4. b).

c) V.1. w. 10., $\overset{v}{\text{—}}$ is pure as Olaph does not quiesce in that vowel. Olaph is here a movable consonant according to the analogy of the Hebrew (vid. §1. Rem. 4.; also Gesenius' Heb. Gram. by Conant, §23.2).

d) V.3. w. 5., $\overset{o}{\text{—}}$ (the first one) is pure † as ך being a movable consonant does not quiesce in $\overset{o}{\text{—}}$ (vid. last references).

e) V.3. w. 7., $\overset{p}{\text{—}}$ is pure as ו is movable, ו being sounded as if it had Sheva, and forming a part of the syllable.

f) V.3. w. 9., $\overset{v}{\text{—}}$ is pure and immutable as ט does not quiesce in it, being a guttural (comp. ¶ I. 2. a).

g) V.4. w. 5., $\overset{v}{\text{—}}$ is pure as אָ is a diphthong (vid. a above).

h) V.7. w. 3., $\overset{p}{\text{—}}$ is pure as ט is a guttural.

i) V.7. w. 9., $\overset{h}{\text{—}}$ is pure as ט is = ט in Hebrew and is of course a movable consonant (vid. §13. Rem. $\overset{h}{\text{—}}$ is also mutable according to the general rule (¶ 6. 2. Rem.).

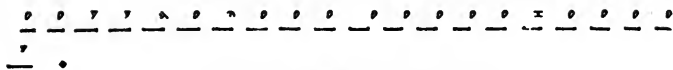
2. Find the *Impure* vowels :

$\overset{x}{\text{—}}$	$\overset{x}{\text{—}}$	$\overset{x}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{p}{\text{—}}$	$\overset{x}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{p}{\text{—}}$	$\overset{v}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{x}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{p}{\text{—}}$	$\overset{p}{\text{—}}$					
$\overset{x}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{x}{\text{—}}$	$\overset{x}{\text{—}}$	$\overset{p}{\text{—}}$	$\overset{x}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{p}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{h}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{h}{\text{—}}$	$\overset{x}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{a}{\text{—}}$	
$\overset{o}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{h}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{x}{\text{—}}$	$\overset{p}{\text{—}}$	$\overset{a}{\text{—}}$	
$\overset{o}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{x}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{h}{\text{—}}$	$\overset{a}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{h}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$	$\overset{x}{\text{—}}$	$\overset{o}{\text{—}}$
$\overset{o}{\text{—}}$	$\overset{o}{\text{—}}$																				

EXPLANATIONS.

313 a) Verse 1. word 1., $\overset{x}{\text{—}}$ and $\overset{x}{\text{—}}$ are both impure vowels as they have א quiescing in them.

† $\overset{o}{\text{—}}$ is also immutable (¶ 6. 4).



EXPLANATIONS.

REM.—Those vowels are immutable, as in Hebrew; in which either a vowel letter quiesces; or from which a vowel letter has fallen away; short vowels in mixed syllables which would in Hebrew take Daghesch forte; and vowels immutable by nature.

a) Verse 1. word 1., $\overset{x}{\text{—}} \overset{x}{\text{—}}$ are both immutable as well as impure, having quiescents.

b) V.1. w.2., $\overset{v}{\text{—}}$ is in a simple syllable, is pure, and cannot properly be considered as immutable though \circ coalesces with it to some extent (vid. ¶4.2.Rem.; ¶5.1.c; ¶6.1.a).

c) V.1. w.4., $\overset{\Delta}{\text{—}}$ over so is immutable by position as יִסְּוֹ is derived from יָסַו a יָסַו verb, and the Δ is in reality doubled and the first would, if expressed, take Linea occultans. This is similar to Daghesch forte in Hebrew, and makes, as in that language, the preceding vowel impure and immutable (compare §48.B.Feminines).

d) V.1. w.10., $\overset{v}{\text{—}}$ is short but in a simple syllable (¶5.1.g) and consequently not immutable.

e) V.1. w.10., $\overset{v}{\text{—}}$ (the first one) is immutable by nature (48. A. Masculines); it is sometimes, however, like all the other vowels, mutable (vid. § 15.1.b; § 45.2.b) as in Hebrew (vid. Stuarts' Heb. Gram. §127).

f) V.1. w.11., $\overset{v}{\text{—}}$ is immutable as י quiesces in it (¶ 6.2. c).

g) V.3. w.1., $\overset{\Delta}{\text{—}}$ is immutable as it is in a short mixed syllable.

EXPLANATIONS.

a) Verse 1. word 1., ש would, in Hebrew, take a vocal Sheva, and as it cannot well be pronounced without the aid of a vowel or half vowel we must use the Sheva. This cannot be considered as an instance of *Mehagyóno*, for there is no accumulation of consonants which are destitute of vowels (vid. § 7). According to Lud. de Dieu and Norberg, the Syrians *did use* the Sheva and pronounced consonants accordingly, as in Hebrew (vid. §5.1).

b) V. 1. w.4., ש should be pronounced with a vocal Sheva like ש under א (vid. references above).

REM.—We find no characters to indicate Sheva and seldom any to indicate *Marhetóno* and *Mehagyóno*, still we are to pronounce the consonants where those characters would regularly occur, as we should if they had actually appeared.

c) V.3. w.5., ש is pronounced with a Sheva. The preceding syllable being simple, ש belongs to the final syllable.

d) V.3. w.9., ש makes a part of the first syllable of the word and should not be pronounced with vocal Sheva.

e) V.6. w.3., ש is pronounced with a vocal Sheva as it constitutes a part of the penultimate syllable, being preceded by a long vowel (§ 15.4).

f) V.9. w.9., ש should be pronounced with a vocal Sheva (vid. last reference).

3. Find the *silent* Shevas, where there is no accumulation of consonants destitute of vowels :

$\Delta \text{ ז } \Delta \text{ ז } \backslash \text{ ש } \text{ ז } \infty \text{ ש } \text{ ש } \text{ , } \text{ ש } \text{ ז } ; \text{ ? } \text{ ש } ; \text{ ; } \text{ ש } \text{ ש } \text{ מ } ;$
 $\backslash \text{ ש } \text{ ז } \text{ ש } \text{ ש } \text{ מ } ; \backslash \text{ ; } \text{ ש } \text{ ז } ; \text{ ש } \text{ ש } \text{ ש } ; \text{ ש } \text{ . . }$

EXPLANATIONS.

a) Verse 1. word 1., Δ would regularly in Hebrew take a

silent Sheva (vid. Conants' Gesen. Heb.Gram. §10; also ¶8. 2. a. b and Rem.).

b) V.1. w.2., **o** would in Hebrew take a silent Sheva, being a movable consonant at the end of a syllable; but in Syriac it so melts into its vowel, that the syllable may be considered as terminating in a vowel sound, and **o** does not take silent Sheva (vid. ¶ 4. 2. Rem.; comp. references above).

c) V.3. w.1., **** takes silent Sheva as it closes a syllable.

d) V.3. w.2., **ʾ** is a movable consonant at the end of a syllable being equivalent to **ן** in Hebrew and takes silent Sheva.

e) V.3. w.9., **ʾ** is at the end of a mixed syllable with a short vowel, and takes silent Sheva though a guttural (vid. ¶8.4.d; ¶6.1.f; comp. Gesen. Heb. Gram. by Conant, §22. 3).

f) V.4. w.5., **ʾ** forms with the vowel **ʾ** a diphthong. It would in Hebrew be pronounced as a movable consonant and take a silent Sheva; but in Syriac it so melts into its vowel that it can hardly be considered as a movable consonant and does not take a silent Sheva (vid. ¶4. 2. Rem.; ¶8.3.b).

g) V.9.w.5., **ʾ** takes a silent Sheva as it is preceded by a short vowel and ends the antepenultimate syllable.

4. Find instances of *Composite Sheva* :

ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ ʾ

a) Verse 3. word.3., **ʾ** would in Hebrew take a composite Sheva and is pronounced as though it did here (vid. Gesen. Heb. Grammar by Conant, §22. 3; ¶1.2.a).

b) Verse 3. w.6., **ʾ** takes composite sheva for similar reasons as in the case above.

c) V.3.w.9., א does not take composite Sheva but silent Sheva simple as in Hebrew. The Gutturals take simple Sheva where other consonants would take silent Sheva (Ges. Heb. Gram. by Conant, §22.3).

d) V.4. w.6., א takes composite Sheva (vid. a above).

EXERCISE NINTH.

¶ 9.

Find instances of *Linea Occultans* (§8) :

א א א א א א א א א א א .

EXPLANATIONS.

a) Verse 1. word 2., א is an instance of *Linea occultans*, indicating that the א is not sounded (vid. §8; §12.1.A. and B., also Rem.).

b) V.1. w.3., א is another instance of *Linea occultans*. The horizontal line under א shows that the letter is not to be pronounced. In this case א begins the syllable. The other cases are similarly explained.

EXERCISE TENTH.

¶ 10.

Find on what Syllables the Tone rests (§ 9) :

אֶֻחַ אִֻוְּתָּ כַֻּּ ֻּוְּתָֻּּ כַֻּּ אִֻוְּתָּ לְֻּחַ לְֻּ אִֻוְּתָּ
 ֻּוְּתָּ כַֻּּ ֻּוְּתָּ אִֻוְּתָּ אֶֻחַ לְֻּחַ לְֻּ כַֻּּ ֻּוְּתָּ אִֻוְּתָּ לְֻּחַ לְֻּ אִֻוְּתָּ
 לְֻּחַ לְֻּ ֻּוְּתָּ אִֻוְּתָּ אֶֻחַ לְֻּחַ לְֻּ אִֻוְּתָּ אֶֻחַ לְֻּחַ לְֻּ אִֻוְּתָּ
 אֶֻחַ לְֻּחַ לְֻּ אִֻוְּתָּ אֶֻחַ לְֻּחַ לְֻּ אִֻוְּתָּ אֶֻחַ לְֻּחַ לְֻּ אִֻוְּתָּ
 אֶֻחַ לְֻּחַ לְֻּ אִֻוְּתָּ אֶֻחַ לְֻּחַ לְֻּ אִֻוְּתָּ אֶֻחַ לְֻּחַ לְֻּ אִֻוְּתָּ
 אֶֻחַ לְֻּחַ לְֻּ אִֻוְּתָּ אֶֻחַ לְֻּחַ לְֻּ אִֻוְּתָּ אֶֻחַ לְֻּחַ לְֻּ אִֻוְּתָּ .

EXPLANATIONS.

a) Verse 1. word 1., אֶֻחַ is the final syllable and takes the tone because it ends with a movable consonant (§9.1 and 2).

b) V.1. w.2., אִֻוְּתָּ takes the tone, as ֻּוְּ in the final syllable אִֻוְּ is not movable (vid. ¶4. 2. Rem.; ¶8. 3. b; §9.1 and 2). תָּ and אֶ are not sounded.

c) V.1. w.4., כַֻּּ is the penultimate syllable and has the tone according to the general rule (§9.1).

d) V.3. w.2., אִֻוְּתָּ is the final syllable and takes the tone because תָּ is movable.

e) V.3. w.5., $\overset{\circ}{\text{ı}}$ is the penultimate and takes the tone. e belongs to the last syllable (§15. 4. d).

f) V.4. w.5., $\overset{\circ}{\text{on}}$ takes the tone because it ends with a movable consonant.

g) V.5. w.3., $\overset{\circ}{\text{a}}$ is inserted above as receiving the tone according to the general rule, though it is somewhat doubtful whether, in such cases the tone was on the penultimate or ultimate syllable (§ 9. 1. Rem.). Euphony would seem to favor the former opinion; there is another instance of the same kind in v.7. w.3.

EXERCISE ELEVENTH.

¶ 11.

Find the Marks of Punctuation (§10):

. ; ♦ : :

EXPLANATIONS.

a) Verse 1. word 4., \cdot is a mark of punctuation more generally used to denote the end of a period, but sometimes used in the middle to denote a slight pause similar perhaps to our comma. It is used so here (§10.d).

b) V.1. w.15., \cdot denotes the full close of the period.

c) V.5. w.4., : indicates the end of the protasis (§10.a).

d) V.5. w.7., ♦ is supposed to indicate the longest pause of any mark of punctuation. It is sometimes written thus : (§10.c).

e) V.6. w.5., : indicates the end of the apodosis(vid.§10.c).

EXERCISE TWELFTH.

¶ 12.

Find instances of *Ribui* (§6):

ܘܒܫܘܬܐܘܪܐܝܢܐ, ܫܬܐ, ܫܬܐ, ܘܒܫܘܬܐܘܪܐܝܢܐ,

EXPLANATIONS.

a) Verse 3. word 4., " over the word is an instance of *Ribui* indicating that the preposition has a plural suffix (§ 6.1.Rem.; §16.C).

b) V.4. w.2., here *Ribui* indicates that the noun over which it is placed is in the plural number though it is rendered as if it were in the singular. This word occurs only in the plural form (§44.Rem.6). The same is true in respect to v.4. w.4.

c) V.4.w.7., *Ribui* indicates simply the plural form of the noun as above.

EXERCISE THIRTEENTH.

¶ 13.

Read the *Syriac* :

Verse 1., B'rishith aithau vō mélethō v'hu mél'thō
aithau vō l'vōth alōhō. valōhō aithau vō hu mél'thō.

V. 2., hōnō aīthau vō v^erishith l^evōth alōhō.

V. 3., kul bīdheh hh^evō v^evel^eodhau oph^elō hh^edhō hh^evōth
medhēm dahhvō.

V. 4., bēh hh^eaye hh^evō. v^ehh^eaye aīthayhūn nūh^erō
dhaynaynōshō.

V. 5., v^ehū nūh^erō v^ehheshūkō manhar^e v^ehheshūkō lō
adhr^ekeh^e.

V. 6., hh^evō varnōshō dheshtheadhar mēn alōhō^e sh^emēh
yūhhanōn.

V. 7., hōnō ethō l^esōh^edhūthō dh^enashēdh al nūh^erō.
d^ekūlnōsh n^ehaymēn bīdheh.

V. 8., lō hū h^evō nūh^erō. elō dh^enashēdh al nūh^erō.

V. 9., aīthau vō ger nūh^erō dhashrōrō dh^emanhar l^ekūlnōsh
dethō l^eol^emō.

V. 10., b^eol^emō h^evō. v^eol^emō vidheh h^evō. v^eol^emō lō yadhēh.

EXPLANATIONS.

a) Verse 1. word 1., ܐܝܘܫܝܝܫ is the first syllable, ܐ not making a syllable of itself. The ^e answers to the Sheva in Hebrew, and is pronounced like a very short e.

b) V. 1. w. 2., ܐܝ is perhaps best pronounced like aī, though the a sound is scarcely perceivable. In ܐܘܢ, ܐ having a heterogeneous vowel, does not fully quiesce, still it so melts into the vowel that it can hardly be considered as a

movable consonant (vid ¶4.2.Rem.). ܐ is not sounded as it takes Linea occultans (§8) and the ܐ is otiant (§ 14. 2).

c) V.1. w.3., ܐܘܐ. ܐ is not sounded on account of Linea occultans, and ܐ becomes vocal by beginning a syllable.

d) V.1. w.10., ܐ is pronounced ă. Olaph so unites with the *a* sound that it is scarcely "perceivable in pronunciation, though being at the beginning of a syllable it is a regular movable consonant. It is at the same time a guttural letter and must have the sound of the *Spiritus lenis* of the Greeks (vid. ¶1.2.Rem.).

e) V.1. w.11., ܐ. ܐ is pronounced broad and long as it has a quiescent (§13.1.Rem.).

f) V.3. w.1., ܐ is pronounced thus: *kūl*, *u* taking the broad and short sound. The ܐ is short here as it has no quiescent (vid. §3. Rem. 3).

g) V.3.w.2., ܐܘܐܐ bidhéh. ܐ quiesces in ܐ, and ܐ is otiant. ܐ is a movable consonant though a guttural letter.

h) V.3.w.4., v^evel^othän. ܐ must be sounded with a vocal Sheva (vid. ¶8.2). ܐ being preceded by a vowel is aspirated. ܐ as well as ܐ is otiant.

i) V.3. w.9., ܐܘܐ dahhvō. ܐ is movable and pronounced with the first syllable. ܐ has a broad and short sound.

j) V.4. w.5., ܐ thāy. ܐ is short and broad as it has no quiescent though ܐ so melts into the vowel that it can hardly be considered as a movable consonant (vid. ¶ 4. 2.Rem.).

k) V.6.w.1., ܐܘܐ hh^evō. ܐ is pronounced with Sheva. ܐ is vocal and ܐ quiesces in ܐ.

EXERCISE FOURTEENTH.

¶ 14.

Translate Literally :

Verse 1. In (the) beginning was (the) Word and he (or it the) Word was with God and God was he or it (the) Word.

2. This was in (the) beginning with God.

3. Every (thing) by (the) hand of him was ; and without him also not anything was which was.

4. In him life (lit. lives) was, and life was (lit. lives were) (the) light of (the) sons of man.

5. And he (or it) light, into (the) darkness, shineth (lit. causing or permitting to shine §23.2.a.b), and (the) darkness did not comprehend it.

6. (There) was a son of man, who was sent from God, whose name (lit. the name of him) (was) John.

7. This (man) came for a witness, who shall (should) bear witness concerning (the) light, that every man might believe through (the) hand of him.

8. He was not (lit. not he was) (the) light ; but (came for a witness) who might bear witness concerning (the) light.

9. For (that light) was (the) light of truth, which shineth upon every man, who cometh into (the) world.

10. (He) was in (the) world (lit. in the world was) and (the) world was by his hand and (the) world did not know him.

EXPLANATIONS :

a) Verse 1. word 1., ܐܠܗܐܝܗܘܢ . In translating this word, *the* is supplied. There is no distinct character in Syriac for the definite article. It was originally expressed by the noun in the emphatic state ; but this is by no means universal in later Syriac. There are many cases, as in Hebrew, in which the definite and indefinite articles have no word nor character to represent them, and they must be supplied in translating (§45.1).

b) V.1. w.2 and 3., ܐܘܪܝܢܐܝܘܢ ܐܘܪܝܢܐܝܘܢ *was*. The substantive verb ܐܘܪܝܢܐܝܘܢ *to be*, in connection with the other substantive verb ܐܘܪܝܢܐܝܘܢ *to be*, (third person masculine ܐܘܪܝܢܐܝܘܢ) forms the imperfect tense, *was* (§38.1,2).

c) V.1. w.5., ܐܘܪܝܢܐܝܘܢ . ܐܘܪܝܢܐܝܘܢ is a pronoun of the masculine gender. It is pleonastic and need not be rendered (§55). As the neuter gender in Syriac is included in the masculine and feminine ܐܘܪܝܢܐܝܘܢ might be considered either as neuter or masculine and may mean he or it (§43).

d) V.3. w.3., ܐܘܪܝܢܐܝܘܢ is rendered *was*, and is in the imperfect without ܐܘܪܝܢܐܝܘܢ (vid. §65.B.a).

e) V.3. w.7., ܐܘܪܝܢܐܝܘܢ is rendered *was*, same as last. The same is true in respect to ܐܘܪܝܢܐܝܘܢ (v.3. w.9).

f) V.3. w.6., ܐܘܪܝܢܐܝܘܢ and ܐܘܪܝܢܐܝܘܢ (v.3. w.8) should be taken together. The first means *any* and the second *something* or

thing. Taken together they should be rendered *any thing*.

g) V.4. w.2., **נַחֲלֵי** is rendered *life*. The noun always takes the plural form though it usually takes a singular meaning and has sometimes a singular and sometimes a plural verb. Here it takes a verb singular and in v.4. w.4., a verb plural.

h) V.5. w.4., **שׁוֹבֵב** is a participle; but it is used instead of the present tense of the verb (§64.2.A. and Rem.; also ¶ 18.5).

i) V.6. w.3., **שִׁלְחָה** means (lit.) *is sent*; but with **לֹא** it forms the imperfect tense.



EXERCISE FIFTEENTH.

¶ 15.

Find the Changes of Consonants—Assimilated—Transposed—Dropped—Added—Exchanged (§12).

1. Find those which are changed by *assimilation* :

All of those letters which take *Linea occultans*, are in reality assimilated (vid. §12. and ¶9).

2. Find those which are changed by *transposition* :

▲●

EXPLANATIONS.

a) Verse 6. word 3., **שִׁלְחָה** is in the Ethpa. conjugation

b) V.1. w.2., اَسْتَوِي . ا is prosthetic (§38.1). اَسْتَو is a suffix.

c) V.1. w.4., اَلْاَسْو . ا is added from the construct state and ا is added because the word is in the emphatic state.

d) V.1. w.10., اَسْو . ا is added at the end to form the emphatic state (§18.g).

e) V.2. w.1., اَسْو . Perhaps ا should be considered as added here because اَسْو seems to be a kind of emphatic state of اَسْو , though we have omitted ا above as the word usually appears in the emphatic form.

f) V.3. w.6., اَسْو . ا is added to form the feminine.

g) V.3. w.7., اَسْو . ا is added to form the feminine.

h) V.4. w.2., اَسْو . ا is added to form the emphatic state (§18.v).

i) V.4. w.5., اَسْو . اَسْو is added in the course of inflection and ا at the beginning is prosthetic (§38).

k) V.4. w.6., اَسْو . ا is added to form the emphatic state (§18.y).

l) V.5. w.3., اَسْو . ا is added to form the emphatic state.

m) V.5. w.4., اَسْو . ا is a preformative occurring in the course of inflection.

n) V.5. w.7., اَسْو . ا is added in the Aphel conjugation.

o) V.6. w.3., اَسْو . ا and ا are added in the course of inflection (comp. §15.2.a).

p) V.7. w.4., اَسْو . ا is a preformative.

g) V.7. w.8., ܘܫܘܚܘܨܘܐ. ܘܫܘܨ is added in the course of inflection.

r) V.8. w.6., ܘܫܘܚܘܨܘܐ. ܘܫ is added in the course of inflection.

s) V.9. w.9., ܘܫܘܚܘܨܘܐ. ܘܫ is added to form the emphatic state.

5. Find Consonants *exchanged* for each other :

There are no cases on page first. ܘܫ is often exchanged for ܘܫ before ܘܫ and *vice versa*. Other letters also exchange with each other (§12.4).



EXERCISE SIXTEENTH.

¶ 16.

Find the changes of vowels—thrown back—exchanged—transposed—dropped and added (§ 15).

1. Find those which are thrown back :

ܘܫܘܚܘܨܘܐ

EXPLANATIONS :

a) Verse 1. word 2., ܘܫܘܨܘܐ. ܘܫ is thrown back from ܘܫ to ܘܫ (§15.2.A.b; §13,1.3).

b) V.1. w.7., ܘܫܘܨܘܐ — same as above.

c) V.1. w.11., **اَلْوَالِدُ**. \bar{u} is thrown back from \bar{a} to o .

d) V.3. w.2., **طَابَتْ**. \bar{a} is thrown back from \bar{a} to \bar{a} on account of the suffix.

e) V.5. w.4., **سُوِّدَ**. \bar{a} the characteristic of Aphel is dropped and its vowel \bar{a} falls back upon the preformative of the participle **سُوِّدَ** (§23. 1).

f) V.6. w.3., **اَلْمَلِكُ**. \bar{a} is thrown back from \bar{a} to \bar{a} .

g) V.10. w.8., **سُفِّتَ**. \bar{a} falls back from \bar{a} to \bar{a} (§36; ¶ 18.37), as the vowel \bar{a} of the original form **سُفِّتَ** is dropped and a suffix appended (¶ 16.2. e, and 4. l; ¶ 18.37).

2. Find those which are *exchanged* :

\bar{a} for \bar{a} , \bar{a} for \bar{a} , \bar{a} for \bar{a} .

EXPLANATIONS :

a) Verse 3. word 2., **طَابَتْ** is derived from **طَابَ**. \bar{a} is dropped and \bar{a} added in the course of inflection and \bar{a} is thrown back from \bar{a} to \bar{a} (¶ 16.1. d) the word here being in the suffix state. Some would prefer to say that \bar{a} is changed into \bar{a} , (¶ 16.4. c and 5. d).

b) V.4. w.7., **اَلْمَلِكُ**. \bar{a} is changed into \bar{a} in the construct plural (§45.2. a; ¶ 18.1).

c) V.5. w.4., **سُوِّدَ**. In the second syllable, \bar{a} is changed into \bar{a} , as the third radical of the verb from which **سُوِّدَ** is derived, is Resh (§23 1).

d) V.7. w.8., **اَلْمَلِكُ** is derived from **اَلْمَلِكُ**. \bar{a} is changed into \bar{a} , and \bar{a} in the last part, into \bar{a} in passing from Peal to Aphel. But it is better to say that \bar{a} is dropped

ditional syllable **ا** is added (vid. §15.3; compare ¶16.5.b).

c) V.3. w.2., **صَابِرًا** is derived from **صَبْرٌ**. **ـُ** is dropped and from the emphatic state, **ـ** is dropped to give place to the suffix (compare ¶16.5.d).

d) V.3. w.6., **صَبْرًا** is the feminine form of **صَبْرٌ**. **ـُ** is dropped (vid. ¶16.5.f).

e) V.4. w.7., **صَبْرًا**. **ـ** is dropped from the plural absolute of **صَبْرٌ** in passing into the construct state (vid. §15.3, and Rem.; ¶16.5.i; ¶18.1).

f) V.5. w.7., **صَبْرًا** is Aphel of **صَبْرٌ** with a suffix pronoun. In taking the suffix, **ـ** of the verb is dropped and **ـ** of the suffix added (vid. ¶16.5.m; ¶18.7).

g) V.7. w.3., **صَبْرًا** is in the feminine emphatic state, from the noun **صَبْرٌ**, and, in the course of inflection **ـ** is dropped (vid. ¶16.5.p; ¶18.17).

h) V.7. w.8., **صَبْرًا** is a verb from **صَبْرٌ**, and is in the Aphel conjugation. In the course of inflection, **ـ** in the first part of the word is dropped and **ـ** in the last part, and other vowels added (vid. ¶16.5.r; ¶18.22).

i) V.9. w.5., **صَبْرًا** is compounded of **ص** and **صَبْرٌ**. The latter is a noun in the emphatic state from **صَبْرٌ**. **ـُ** falls away in taking an additional syllable (§15.3) to form the emphatic state (vid. ¶16.5.s; ¶18.32).

k) V.9.w.9., **صَبْرًا** is compounded of **ص** and **صَبْرٌ**, emphatic state from **صَبْرٌ**. **ـُ** is dropped in forming the emphatic state (§15.3) as an additional syllable is received (¶16.5.t; ¶18.36).

l) V.10. w.8., **صَبْرًا** is a verb with a suffix, derived from

ܘܚܝܝܢ. In taking the suffix, ܚ̣ is dropped and ܝ̣ falls back upon the first radical (§36; ¶18. 37).

5. Find those vowels which are *added* :

ܝ
 ܝ
 ܝ

E X P L A N A T I O N S .

a) Verse 1. word 2., ܘܥܢܘܢܐܝܢ. ܝ̣ is added in the course of inflection as a part of the sufformative of the verb.

b) V.1. w.4., ܘܚܝܝܢ is in the emphatic state from the construct state ܘܚܝܝܢ. ܚ̣ is dropped and ܝ̣ added (compare ¶ 16.4.b; ¶18. d).

c) V.1. w.10., ܘܚܝܝܢ is in the emphatic state, but as it always appears in this state it is perhaps better not to place ܝ̣ (at the end of the word) among the vowels added.

d) V.3. w.2., ܘܚܝܝܢܐܝܢ is derived from ܘܚܝܝܢ. ܚ̣ is dropped and a new vowel, ܐ̣, added. Then from the emphatic state ܘܚܝܝܢܐܝܢ, ܐ̣ is dropped to give place to the suffix with which ܝ̣ is added (vid. § 46. 1. a; compare ¶ 16. 4. c; ¶ 18. m).

e) V. 3. w. 4., ܘܥܢܘܢܐܝܢܐܝܢ is from ܘܥܢܘܢܐܝܢ. ܝ̣ is added with the suffix.

f) V.3. w.6., ܘܚܝܝܢܐܝܢܐܝܢ is the feminine form for ܘܚܝܝܢܐܝܢ. ܚ̣ is dropped and ܐ̣ added.

g) V.3. w.9., ٲٲٲٲ . ٲ is assumed over ٲ to aid in the pronunciation (vid. ¶18.t).

h) V.4. w.6., ٲٲٲٲ is derived from ٲٲٲ or ٲٲٲ . ٲ is added in the emphatic state (vid. ¶18.y).

i) V.4. w.7., ٲٲٲٲ . ٲ at the beginning of the word is assumed (vid. §15.4.b). The remainder of the word is compounded of ٲٲ and ٲٲ . The former is in the construct plural, and, in passing from the absolute to the construct plural, ٲ is dropped and ٲ added (vid. §15.3 and 4; ¶16. 4. e; ¶18.1).

k) V.5. w.3., ٲٲٲٲ . This is from ٲٲٲ though the emphatic state is the more usual form. ٲ is added.

l) V.5. w.4., ٲٲٲ . This is a participle active, Aphel, from ٲٲ . The first ٲ is assumed, forming a part of the preformative (vid. ¶18.5).

m) V.5. w.7., ٲٲٲٲ is a verb in the Aphel conjugation from ٲٲ . ٲ is assumed in the preformative. ٲ is also assumed with the suffix (vid. ¶16.4.f; ¶18.7).

n) V.6. w.2., ٲٲٲ is in the emphatic state and ٲ is added (vid. ¶18.9).

o) V.6. w.3., ٲٲٲٲ is compounded of ٲ and the verb ٲٲٲ , Ethpaal from ٲٲ . ٲ is added as a part of the preformative. The first ٲ is assumed in the course of inflection in Ethpaal.

p) V.7. w.3., ٲٲٲٲٲ is in the feminine emphatic state from ٲٲٲ . In the course of inflection ٲ and ٲ are added and ٲ is dropped (vid. ¶16.4.g; ¶18.17).

q) V.7. w.4., ٲٲٲٲ is compounded of the relative ٲ and

𐌲 𐌶 𐌹 𐌻 𐌼 𐌽 𐌾 𐌿 .

EXPLANATIONS.

- a) Verse 1. word 1., 𐌹 is a prefix preposition.
- b) V.3. w.2., 𐌹 is a prefix preposition with the vowel thrown back upon it.
- c) V.3. w.9., 𐌶. 𐌶 is a relative pronoun prefixed to the verb, and, two vowelless consonants occurring together, 𐌶 is assumed to aid in pronunciation. The other instances need no explanation

2. Find the *Suffixes* :

𐌸𐌹𐌺 𐌹𐌸𐌹𐌺𐌹𐌺 𐌸𐌹𐌺 𐌸𐌹𐌺 𐌸𐌹𐌺 𐌸𐌹𐌺 𐌸𐌹𐌺 .

EXPLANATIONS :

- a) Verse 3. word 2., 𐌸𐌹𐌺 is a suffix pronoun with its union vowel.
- b) V.3. w.4., 𐌹𐌸𐌹𐌺𐌹𐌺, is a suffix pronoun added to a preposition, though the same form when attached to 𐌹𐌸 is a sufformative.

REM.—We use the terms sufformative and preformative to indicate those letters which are suffixed or prefixed to words as necessary appendages in order to form particular conjugations, tenses, moods, persons, numbers, genders or states, according to the course of inflection. Such are mere formative letters and properly constitute a part of the word to which they are attached, while suffixes and prefixes are appendages which have more distinct significations of themselves, and do not necessarily compose a part of the word to which they are attached.

and Δ of the construct from which the emphatic is formed.

c) V.3. w.6., $\dot{\text{I}}$ is the emphatic ending.

d) V.3. w.7., L takes the place of $\dot{\text{I}}$ and is a formative letter in constituting the feminine gender.

e) V.4. w.5., $\dot{\text{O}}\text{O}\text{L}$ is a sufformative found in the course of inflection.

f) V.4. w.7., $\dot{\text{I}}$ is the ending of the emphatic state.

g) V.6. w.2., $\dot{\text{I}}$ is an emphatic ending.

EXERCISE EIGHTEENTH.

¶ 18.

Parse :

a) Verse 1. word 1., $\Delta\text{C}\text{N}\text{C}\text{C}\text{C}$ is compounded of the preposition C *in* and the noun $\Delta\text{C}\text{N}\text{C}\text{C}$ *beginning*. C is a preposition governing $\Delta\text{C}\text{N}\text{C}\text{C}$ in the ablative case (§ 75.5 ; § 52 ; § 84). $\Delta\text{C}\text{N}\text{C}\text{C}$ is a denominative noun (§ 41) from the root CNC *principal, chief, head* (Hebrew CNC Chaldee CNC)—formed by adding to its root the formative letters ΔC (§ 39.2). The vowel C is added and aids to form the syllable ΔC (§ 15.4 ; § 13.3). $\Delta\text{C}\text{N}\text{C}\text{C}$ is of the first declension as its vowels are immutable (§ 48. A) though it is somewhat irregular in its inflection (see its plural)—third person, singular number (§ 44).

ܐܘܒܝܘܢܝܘܬܝܢ, plural ܐܘܒܝܘܢܝܘܬܝܢܝܘܬܝܢ. The two points over ܝ in the plural compose Ribui. The point belonging to ܝ still belongs to ܝ and at the same time is part of Ribui (§6.2.Rem.)—feminine gender as it is the same as in Hebrew and is transferred from that language (§43.2.Rem.2). It ends also in ܐܘܒܝܘܢܝܘܬܝܢܝܘܬܝܢ a feminine termination in the emphatic state, ܐܘܒܝܘܢܝܘܬܝܢܝܘܬܝܢ being the regular emphatic termination (vid. last reference and § 45.3.b). In the absolute state the form is ܐܘܒܝܘܢܝܘܬܝܢܝܘܬܝܢ, emphatic ܐܘܒܝܘܢܝܘܬܝܢܝܘܬܝܢܝܘܬܝܢ (§ 45)—in the ablative case after the preposition ܕ and governed by it (§75.5).

b) V.1. w.2., ܐܘܨܘܢܐܘܢܝܘܬܝܢ is an auxiliary verb from ܐܘܨܘܢܝܘܬܝܢ *to be* (vid. Lexicon). ܐܘܨܘܢܝܘܬܝܢ is formed from the noun ܐܘܨܘܢܝܘܬܝܢ *being*, with a prosthetic ܐ. ܐܘܨܘܢܐܘܢܝܘܬܝܢ is irregular—takes the noun suffix ܐܘܨܘܢܝܘܬܝܢ, as it is derived from a noun, though that suffix is here to be considered as a sufformative (¶ 17.4. a; ¶ 17.2. Rem.)—neuter (§ 66.2; §19)—singular number (§38.1.Paradigm)—third person (§38. 1. Paradigm)—masculine gender (vid. last reference)—indicative mood (§65.1; compare (§18.4)—preterite imperfect tense, as ܐܘܨܘܢܝܘܬܝܢ immediately follows (§18.4. Rem.; §38.2; §68. A). Inflect to the person where it is found. First person common gender ܐܘܨܘܢܝܘܬܝܢ (*I am*), second masculine ܐܘܨܘܢܝܘܬܝܢܝܘܬܝܢ (*thou art*), second feminine ܐܘܨܘܢܝܘܬܝܢܝܘܬܝܢ (*thou art*), third masculine ܐܘܨܘܢܐܘܢܝܘܬܝܢ (*he is*) (vid. §38.1. Inflection). It agrees with its nominative ܐܘܨܘܢܝܘܬܝܢ, though of a different gender (80. B.2).

c) V.1. w.3., ܐܘܨܘܢܝܘܬܝܢ is a substantive verb signifying *to be* (§38.1)—a ܐܘܨܘܢܝܘܬܝܢ verb (§38. 1)—irregular (§32)—neuter (§ 19)—third person—singular number. When used with another verb it has the effect of Vau conversive in Hebrew (§ 38. 1)

—masculine gender and used here merely as a helping verb to the preceding, in forming the imperfect tense (§38.2).

d) V.1. w.4., **ܐܠܡܢܐ** *word* is a substantive noun, derived from **ܐܠܡܢܐ** *to speak*, forming in the absolute state **ܐܠܡܢܐ** (vid. § 39. 2. b. third example), construct state **ܐܠܡܢܐ**, emphatic **ܐܠܡܢܐ**—first declension (§45. feminines A; §48. B. feminines; ¶ 6. 4. c). Decline. Singular (vid. above)—plural absolute, **ܐܠܡܢܐܐ**, construct **ܐܠܡܢܐܐ**, emphatic **ܐܠܡܢܐܐ** (§ 45. 3)—third person singular—feminine—emphatic state—nominative case to **ܐܠܡܢܐܐ** (§80. B. 2).

e) V.1. w.5., **ܐܘܪܐܝܠܐ** is compounded of the conjunction **ܐܘܪܐ** and the pronoun **ܐܘܪܐܝܠܐ**. **ܐܘܪܐ** is a copulative conjunction (§53. 1)—a prefix (§53. 1. Rem.). It connects the two nouns. **ܐܘܪܐܝܠܐ** may be translated by *he* or *it*, as the neuter gender in Syriac is included in the masculine and feminine (¶ 14. c: § 43)—a personal pronoun separate (§16)—third person singular. It is pleonastic and need not be rendered in translating (§55). For explanations of the next three words vid. *supra*.

f) V.1. w.9., **ܐܘܪܐܝܠܐ** *with*, a preposition governing **ܐܘܪܐܝܠܐ** (§52; §84).

g) V.1. w.10., **ܐܘܪܐܝܠܐ** *God*—taken from the Hebrew **ܐܘܪܐܝܠܐ** and that probably derived from **ܐܘܪܐܝܠܐ** *God*. **ܐܘܪܐܝܠܐ** is a denominative noun taking the Syriac emphatic termination. **ܐ** is the ending of a large number of Syriac nouns, sometimes indicating the feminine and sometimes the emphatic state (§43.2; §45.3). Some nouns always appear in the emphatic or suffix state (§ 45.1. Rem.). **ܐܘܪܐܝܠܐ** has the form of

the emphatic state. It is a substantive noun and may be declined like **ܐܝܢܐ** (Decl. 1. §45.masculines A)—third person singular—masculine—emphatic state—ablative case and governed by **ܠܗ** (§75.5).

h) V.1. w.11., **ܐܝܢܐ**. **ܐ** and, is a prefix conjunction continuing the sense. **ܐܝܢܐ** *God*, is in the nominative to **ܐܝܢܐ ܐܝܢܐܐܝܢܐ** (§80). For further explanations vid. *supra*.

i) V.1. w.14., **ܐܝܢܐ** is a pleonastic pronoun (vid. *supra*).

j) V.1. w.15., **ܐܝܢܐ** *word*, is in the nominative after **ܐܝܢܐ ܐܝܢܐܐܝܢܐ** (§80; ¶18.b).

k) V.2. w.1., **ܐܝܢܐ** *this, same*. It has the form of the emphatic state though it should be considered as one of the original forms of the word. The forms are **ܐܝܢܐ** and **ܐܝܢܐ** (§17)—a demonstrative pronoun—singular—masculine—nominative case to **ܐܝܢܐ ܐܝܢܐܐܝܢܐ** (§80)—used as a noun. Decline it (vid. §17).

l) V.3. w.1., **ܐܝܢܐ** *all, every, each*, (§58.B.2.a,b)—a pronoun used as an adjective (§58.B.2.b) the noun *thing* to which it belongs being implied—declined according to decl. 1. of nouns—third person—masculine—absolute state. The implied noun would be in the nominative to **ܐܝܢܐ**; or **ܐܝܢܐ** itself might be considered as a collective noun and in the nominative to **ܐܝܢܐ** (§80.A.1 and Rem.).

m) V.3. w.2., **ܐܝܢܐ** *by the hand of him or by his hand* **ܐ** is a prefix preposition governing **ܐܝܢܐ**. The whole word is compounded of the preposition **ܐ** *by*, the noun **ܐܝܢܐ** emphatic **ܐܝܢܐ** *hand*, and the suffix **ܐܝܢܐ** *of him or his*. **ܐܝܢܐ** is a derivative noun (§39), from **ܐܝܢܐ** and takes a suffix (Hebrew **בְּ**

Chaldee ܐܢܝ—2nd. declension—singular. Absolute and constr. ܐܢܝ, emphatic ܐܢܝܐ, plural absolute ܐܢܝܐ, construct ܐܢܝܐ, emphatic ܐܢܝܐ—third singular masculine (§45. masculines B)—ablative case and governed by ܐܢܝܐ (§75.5). ܐܢܝܐ is a suffix pronoun attached to the emphatic state and ܐܢܝ falls away (§46.1. a)—third singular masculine (§16. Table)—genitive case (§54. B.2) and governed by ܐܢܝܐ (§16 ; §16. B; §74).

n) V.3.w.3., ܐܢܝܐ *to be* is here rendered *was*, the imperfect being sometimes thus formed (§65). It agrees with ܐܢܝܐ (¶14.d).

o) V.3. w.4., ܐܢܝܐܐܢܝܐ *and without him*—compounded of the conjunction ܐܢܝܐ, the preposition ܐܢܝܐ, and the suffix pronoun ܐܢܝܐ. ܐܢܝܐ *and*, is a conjunction as above. ܐܢܝܐ *without* is a preposition with a suffix. It governs its suffix ܐܢܝܐ. ܐܢܝܐ *him*, is a noun suffix – plural (§16. Table)—third singular masculine—ablative case and governed by ܐܢܝܐ (§75.5).

p) V.3. w.5., ܐܢܝܐܐܢܝܐ *also not, neither*—compounded of ܐܢܝܐ *not*, and ܐܢܝܐ *also*. ܐܢܝܐ is a conjunction (§53.2.a) and continues the sense. ܐܢܝܐ *not* is an adverb and qualifies ܐܢܝܐ.

q) V.3. w.6., ܐܢܝܐ *one, any one, a certain one, certain, any*; from ܐܢܝܐ, is a pronoun (§58.10.a and b) or a numerical adjective (§50.2). Here it has the sense of an indefinite pronoun—singular feminine and belongs like an adjective to the noun ܐܢܝܐ (¶58.10.a).

r) V.3.w.7., ܐܢܝܐ *to be* from ܐܢܝܐ. ܐܢܝܐ is changed into ܐܢܝܐ to form the feminine (§19. Table). Imperfect and parsed like ܐܢܝܐ (vid. *n. supra*).

s) V.3. w.8., **ܩܘܢܝܐ** *any thing*, has a similar meaning to that of **ܩܘܢܝܐ** above; but has more the sense of a noun. It is sometimes used in the same manner as **ܩܘܢܝܐ** (§58.10.b). It is used here as a noun meaning *thing*, and **ܩܘܢܝܐ** belongs to it, as the pause between **ܩܘܢܝܐ** and **ܩܘܢܝܐ** is one of minor importance (¶ 11.c; § 10)—third singular feminine—absolute state—nominative case to **ܩܘܢܝܐ** (§80).

t) V.3. w.9., **ܩܘܢܝܐ** *which was*—compounded of **ܩܘܢܝܐ** and **ܩܘܢܝܐ**. **ܩܘܢܝܐ** *which* is a relative pronoun (§ 17.2)—is in the third singular—nominative to **ܩܘܢܝܐ**.

u) V.4. w.1., **ܩܘܢܝܐ** *in him*, compounded of **ܩܘܢܝܐ** *in* and **ܩܘܢܝܐ** *him*. **ܩܘܢܝܐ** is a preposition, governing the ablative (§75.5); **ܩܘܢܝܐ** is a suffix pronoun (§ 16.Table; § 52.Table)—third person singular—in the ablative case and governed by **ܩܘܢܝܐ** (§ 75.5. compare §54.B.1).

v) V.4. w.2., **ܩܘܢܝܐ** *life*, is a verbal noun(concrete)(§40TableA). It occurs always in the plural form(§44.Rem.6),generally with a singular signification (vid.Lexicon; §80.2)—derived from **ܩܘܢܝܐ** *to live*—appears in the emphatic form,like other plural forms mentioned(§44.Rem.6 and§45.Rem.)though this is its usual form. It is an anomalous noun having no regular declension—third person plural masculine(§45.Rem.)—nominative case to **ܩܘܢܝܐ** (§80.2.b).

w) V.4. w.4., **ܩܘܢܝܐ** *and life*—compounded of the conjunction **ܩܘܢܝܐ** *and*, and **ܩܘܢܝܐ** *life*. This is parsed like the same word above, only it is in the nominative to a plural verb (§80. 2. a).

x) V.4. w.5., **וְהָיוּ** *was*, literally *were* — third person plural masculine, and agrees with **בָּנָי** in gender and number (§80.2.a; vid.also c. and d. *supra*).

y) V.4. w.6., **אֵשׁ** *light*, is a verbal noun from **אָסַף** *to shine*—an infinitive form in the emphatic state like **אֲסֹף** from **אָסַף** (§ 40.Table, II. A. a). Infinitive absolute **אָסַף**, **אֲסֹף** or **אִסְפוּ**, emphatic state **אִסְפוּ**, **אִסְפוּ**, **אִסְפוּ**. The **ו** which appears in the infinitive is here dropped (compare §39.2.b.and §40), though the emphatic form is the one in which it usually appears—declension IV.(§45.masculines,D)—third person singular—masculine—emphatic state, and in the nominative case after **וְהָיוּ**, but used as the construct before **וְ** of the next word (§74.2.a).

1) V.4. w.7., **בְּנֵי אָדָם** *of the sons of men*, a composite noun (§41.1)—compounded of **וְ**, **בְנֵי** and **אָדָם**. **וְ** *of*, is a sign of the genitive case, which follows (§74.3). **בְנֵי** *sons*, is from **בֵּן** *son*, primitive—anomalous. Singular absolute **בֵּן**, construct **בֶּן**, emphatic **בֶּן**, plural absolute **בָּנִים**, construct **בְנֵי**, emphatic **בְנֵי** (§49.masculines)—third person plural—masculine—construct state(in form and because the next noun is in the genitive)—genitive case, though in the construct state, as sometimes occurs in Hebrew (vid. Stuart's Hebrew Grammar, §434. b), governed by **וְ** (§74). **אָדָם** *man*, is from **אָדָם**, the **א** being dropped (§12.3.a)—derived from the Hebrew word **אָדָם** *man* (Chaldee **אָדָם**)—a primitive noun—declension 1, but somewhat irregular (vid. Lexicon)—third person singular as it has not Ribui, though it has the same form which appears in the plural—masculine emphatic state abso-

lute and construct **ܢܘܦ**, emphatic **ܢܘܦܐ**, absolute plural **ܢܘܦܐܝܢ** or **ܢܘܦܐܝܢܐ**—genitive case and governed by the preceding noun **ܘܢܐ** (§74).

2) V.5. w.1., **ܘܢܐܘܢܐ** (vid.*supra* e).

3) V.5. w.2., **ܘܢܐܘܢܐ** *light*, is in the nominative absolute, with the participle **ܘܢܐܘܢܐ** (§76.1). For farther explanation of the word vid. *y* above.

4) V.5. w.3., **ܘܢܐܘܢܐ** *in (the) darkness*, is compounded of the preposition **ܘܢܐ** *in*, and **ܘܢܐܘܢܐ** *darkness*. **ܘܢܐܘܢܐ** is a substantive noun (the Hebrew form is **חַשְׁמַל**, a verbal noun)—declension fourth (§ 45. masculines D)—third person singular masculine—emphatic state—ablative case and governed by **ܘܢܐ** (§ 75.5).

5) V.5. w.4., **ܘܢܐܘܢܐ** *permitting to shine*—a participle from the irregular **ܘܢܐ**, active intransitive verb (§20.2) **ܘܢܐ** *to shine* (33)—in the Aphel conjugation (§ 19 Table; § 19.B.4; § 23.1)—an active participle (§19.B.4; §23.1). It is used here for the third person singular of the present tense (§64.2. A. Rem.) and rendered the same as though it were a verb (vid. Trans. ¶14) third person singular. Conjugate to the place where it is found. Preter. Peal **ܘܢܐܘܢܐ**, preter. Ethpeel **ܘܢܐܘܢܐܐ** (§ 19. Table II, and §21.1), preterite Pael **ܘܢܐܘܢܐ** (§19. Table II, and §22.1), preterite Ethpaal **ܘܢܐܘܢܐܐܐ** (§ 19. Table II, § 22. 1 and Rem.), preterite Aphel **ܘܢܐܘܢܐܐ** (§19. Table II; §23.1), future Aphel **ܘܢܐܘܢܐܐ** (§19. Table II; §19.B.2,5; §23.1), imperative Aphel **ܘܢܐܘܢܐܐ** (§ 19. Table II; § 19. B. 1; § 23.1), infinitive Aphel **ܘܢܐܘܢܐܐܐ** (§19. Table II; §19.B.3 and 9; §23.1) participle active

Aphel **ܘܫܘܒܐ** (§19.Table II; §19.B.4; §23.1). It is found in the Aphel conjugation—active participle—masculine gender, and belongs to **ܘܫܘܒܐ** (§ 64. 1. A), or is absolute with it.

6) V.5. w.5., **ܘܫܘܒܐ** and *the darkness*. **ܘ** is a conjunction as above, and **ܘܫܘܒܐ** is in the nominative case to **ܘܫܘܒܐ**. For farther explanations see 4. *supra*.

7) V.5. w.7., **ܘܫܘܒܐ** *comprehended it*, is an irregular active intransitive verb, composed of **ܘܫܘܒܐ** and **ܘܫܘܒܐ**. Irregular—active voice—intransitive (§19.Table1)—indicative (§65.1.B.b)—Aphel preterite. The usual form is **ܘܫܘܒܐ**. When the suffix is appended, the final vowel of the verb is dropped (§15.3) and the last consonant forms a syllable with the suffix **ܘܫܘܒܐ**. It is in the 3rd.person masc.; Peal **ܘܫܘܒܐ**, Ethpeel **ܘܫܘܒܐܐ**, Pael **ܘܫܘܒܐ**, Ethpaal **ܘܫܘܒܐܐ**, Aphel **ܘܫܘܒܐ**, and agrees with its nominative **ܘܫܘܒܐ**. The suffix **ܘܫܘܒܐ** is a personal pronoun—third masculine singular—accusative case (§54.B.1) and governed by **ܘܫܘܒܐ**.

8) V.6. w.1., **ܘܫܘܒܐ** *was*, is a Lomadh Olaph verb—Peal—active voice—3d.singular—masculine—indicative mood—present tense (§32.1) and agrees with **ܘܫܘܒܐ** (vid. ¶18.c).

9) V.6. w.2., **ܘܫܘܒܐ** *son of man*, is a composite noun (§42.1) compounded of **ܘܫܘܒܐ** *son* and **ܘܫܘܒܐ** *man*. **ܘܫܘܒܐ** is a primitive noun—anomalous—singular, construct (vid. paradigm §49. masculines)—third person masculine—nominative case to **ܘܫܘܒܐ**. **ܘܫܘܒܐ** *man*, is a noun derived from **ܘܫܘܒܐ** *man*—primitive—declension first—third person singular masculine—emphatic state—in the genitive case and governed by **ܘܫܘܒܐ** (§74; ¶18 1).

10) V.6 w.3., ܘܕܥܘܠܘܢܐ *who was sent*, is compounded of ܘܕ *who*, and ܥܘܠܘܢܐ *was sent*. ܘܕ is a relative pronoun—third singular masculine, a prefix, and in the nominative case to ܥܘܠܘܢܐ (§17.2; §56). ܥܘܠܘܢܐ is a verb in the Ethpaal conjugation—passive voice—regular—third singular masculine—indicative mood—preterit imperfect tense (§60.4), and agrees with its nominative ܘܕ. Peal ܥܘܠܘܢܐ, Ethpeel ܥܘܠܘܢܐ, Pael ܥܘܠܘܢܐ, Ethpaal ܥܘܠܘܢܐ. In Ethpaal and the other passive conjugations ܘ is transposed (vid. ¶15.2.a).

11) V.6. w.4., ܥܘܠܘܢܐ *from, of*, is a preposition and governs the ablative case (§75.5).

12) V.6.w.5., ܘܕܥܘܠܘܢܐ *God*, a noun—declension first—third singular masculine—emphatic state—ablative case, and governed by ܥܘܠܘܢܐ (§75.5; ¶18.g).

13) V.6. w.6., ܘܕܥܘܠܘܢܐ *his name*, compounded of ܘܕ *name* and ܥܘܠܘܢܐ *his*. ܘܕ is a noun from ܘܕ—anomalous—third singular masculine. Absolute and constr. singular ܘܕܥܘܠܘܢܐ, emphatic ܘܕܥܘܠܘܢܐ—suffix state ܘܕܥܘܠܘܢܐ (vid. paradigm, §49. masculines). ܘܕ of the absolute state falls away in the emphatic state, and from the emphatic is formed the suffix state by dropping ܘ and adding ܥܘܠܘܢܐ (§46.1.a)—nominative case to ܘܕܥܘܠܘܢܐ *was* (implied). In reference to ܘܕܥܘܠܘܢܐ (vid. ¶18. b and c). ܥܘܠܘܢܐ *his*, is a suffix pronoun, third singular masculine (§16.Table)—genitive case (§54.B. 2) and governed by ܘܕ (§16; §16.B; §74).

14) V.6. w.7., ܘܕܥܘܠܘܢܐ *John*, a noun proper—anomalous—third singular masculine, absolute state—nominative case after ܘܕܥܘܠܘܢܐ.

15) V. 7. w. 1., ሆሽ *same, this*—a demonstrative pronoun, singular, masc. nominative case to ረሻ (vid. ¶18. k).

16) V. 7. w. 2., ረሻ *came*—Lomath Olaph (ሆ)—active voice—Peal conjugation—pret. imperfect—3d pers. singular, masc. indicative mood and agrees with ሆሽ (§27 Tab.; §32).

17) V. 7. w. 3., ረሻጋሽህህ *for a witness*—compounded of ህ *for*, and ረሻጋሽህ *witness*. ረሻጋሽህ is a noun derived from the verb ጋሽህ *to witness*. The form ጋሽህ appears as a noun of the 2d declension. Absolute and construct ጋሽህ , emph. ረሻጋሽህ (§45. masculines B). The feminine absolute has the same form as the emphatic masc. viz. ረሻጋሽህ . In many nouns ረ is inserted before the final ሻ in the feminine; ዐ with ረ is also sometimes inserted (§45. 3 and Rem. 3) as in this word. It has the form here of the emph. feminine. That indeed seems to be the usual form in which the word appears—3d pers. singular, dative case and governed by ህ (§75. 1).

18) V. 7. w. 4., ጋሽህህጋ *who shall (should) bear witness*—compounded of ጋ *who*, and ሽህህጋ *shall (should) bear witness, or cause to bear witness* (§23. 2. a) ሽህህጋ is a verb from ጋሽህ *to beget, to bear witness*—Aph. conjugation—active voice—regular (§26)—intransitive. 3d sing. Peal ጋሽህ , Ethpe. ጋሽህረሻ , Pa. ጋሽህ , Ethpa. ጋሽህረሻ , Aph. pret. ጋሽህሻ , Aph. fut. ጋሽህህጋ —fut. tense, masc. gender. In the fut. Aph. 3d. masc. usually we find ጋ in the last syllable; but sometimes as here we have ህ (§23.2, where are examples, with ህ in the last syllable. Compare §19, Tables I and II). The future tense is here used in the sense of the subjunctive mood imperfect tense (§61. 3. A. b) and agrees with its nominative ጋ . ጋ is a relative pronoun—3d

pers. singular, masculine—a prefix—nominative case to **يَتَمَنَّى** (§ 18. t).

19) V. 7. w. 5., **لِ** *to, against, on account of, of*—preposition governing **يَتَمَنَّى**.

20) V. 7. w. 6., **يَتَمَنَّى** *light-verbal noun from يَتَمَنَّى to shine*—declension fourth, 3d pers. singular, masculine, emphatic state, ablative case and governed by **لِ** (§ 18. y).

21) V. 7. w. 7., **وَمَنْ**—compounded of **وَأَنَّ** *that*, **وَأَنَّ** *all, every*, and **مَنْ** *man*—is a conjunction (§ 85. 3 & 4, d)—prefix connecting **يَتَمَنَّى** and **يَتَمَنَّى**. **وَأَنَّ** *every, all*, is a pronoun, but here used as an adjective (§ 58. B. 2. b. a) and belongs to **مَنْ**. For declension, etc. vid. § 18. l. **مَنْ** *man*, is a noun from **مَنْ**—declension first, but is somewhat irregular—3d pers. singular, masc. absolute state, nom. case to **يَتَمَنَّى**. For further explanations, vid. § 18. 1.

22) V. 7. w. 8., **يَتَمَنَّى** *might believe*—a verb doubly irregular, **يَتَمَنَّى** and **يَتَمَنَّى**, and is placed among the defective verbs (§ 35. 2. c). In the Aph. conjugation. Pe. **يَتَمَنَّى**, Aph. **يَتَمَنَّى**, future Aph. **يَتَمَنَّى**—active voice—intransitive—3d pers. singular masc.—future tense and used in the sense of the subjunctive mood, imperfect tense, and agrees with its nominative **مَنْ** (comp. § 18. 18).

23) V. 7. w. 9., **عَنْ** *through or by the hand of him*. For parsing, vid. § 18. m., where the same expression occurs.

24) V. 8. w. 1., **لَا** *not*, is an adverb and qualifies **يَتَمَنَّى**.

25) V. 8. w. 2., **هِيَ** *he*, is a personal pronoun separate—3d pers. singular masc. and nominative case to **يَتَمَنَّى** (comp. § 18. e).

26) V. 8. w. 3., **يَتَمَنَّى** *was*—an irregular verb agreeing with **هِيَ** for its nominative (vid. § 18. n).

27) V. 8. w. 4, **لِنُورٍ** *light*—a noun and nominative case after **لِنُورٍ** (vid. ¶18. y).

28) V. 8. w. 5, **بِئ** *but*—a conjunction, a contraction of **بِئ** *not*, and **ئ** *if*; it continues the sense. Following this and preceding the next word, there is something implied; after **بِئ** supply **لَمَّا جَاءَ لِيُشَهِدَ** *came for a witness*, the same which is expressed in verse 7. For the remaining three words of this verse, vid. ¶18. 18, 19, 20.

29) V. 9. w. 1 and 2., **لِنُورٍ** *was*—a verb and agrees with **لِنُورٍ** understood, **لِنُورٍ** *that light*, being implied. For parsing this verb fully, vid. ¶18. b. & c.

30) V. 9. w. 3., **فَـ** *for*, is a conjunction continuing the sense.

31) V. 9. w. 4., **لِنُورٍ** *light*—a noun—nominative case after **لِنُورٍ** (vid. ¶18. y).

32) V. 9. w. 5., **لِنُورٍ** *of truth*—compounded of **ـِ** *of*, and **لِنُورٍ** *truth*. **لِنُورٍ** is a noun derived from the verb **لِنُورٍ** *to be convinced*—declension first (vid. §48. A. decl. 1. Rem.)—singular. Construct and absolute, **لِنُورٍ** or **لِنُورٍ**, emphatic **لِنُورٍ** forming the emphatic state, from **لِنُورٍ**. **ـِ** falls away on account of the addition at the end (§15. 3), then **ـِ** presenting two vowelless consonants, **ـِ** takes the new vowel **ـِ** (§15. 4. b)—3d pers. singular, masc.—genitive case after **ـِ** (§74. 2. a). The expression **لِنُورٍ لِنُورٍ** is an instance in which the abstract noun **لِنُورٍ** has the sense of an adjective, and the phrase is properly rendered *the true light*.

33) V. 9. w. 6., **لِنُورٍ** *which shineth, or having shone*—compounded of **لِنُورٍ** *shineth, or having shone*, and **ـِ** *which*. **لِنُورٍ** is an Aph. participle from **لِنُورٍ**, absolute

with ؟ (§18. 5). ؟ *which*, is a relative pronoun, nominative absolute with $\text{فَمَنْ$ (§76. 1; §18. 3).

34) V. 9. w. 7., $\text{عَلَىٰ كُلِّ نَفْسٍ}$ *upon every man*, compounded of عَلَىٰ *upon*, كُلِّ *every* and نَفْسٍ *man*. عَلَىٰ is a preposition governing the accusative or dative. كُلِّ is a pronoun used adjectively and belongs to نَفْسٍ (vid. 18. 7). نَفْسٍ is a noun in the accusative and governed by عَلَىٰ (§18. 1, 9, 21).

35) V. 9. w. 8., مَنْ يَأْتِي *who comes*, composed of ؟ *who*, and يَأْتِي *comes*. يَأْتِي is a verb—Peal conjugation, present tense, and agrees with its nominative ؟ (§18. 16).

36) V. 9. w. 9., إِلَىٰ الدُّنْيَا *into the world*—compounded of إِلَىٰ *into*, and الدُّنْيَا *the world*. إِلَىٰ is a preposition governing the accusative. الدُّنْيَا is a noun from دُنِيَ —second declension. Absolute and construct دُنْيَا , emphatic الدُّنْيَا . In الدُّنْيَا the final vowel ا falls away in the emphatic state as a syllable is added (§15. 3)—3d pers. singular, masc. accusative case and governed by إِلَىٰ .

37) V. 10. w. 8., (the seven preceding words are explained above). $\text{عَرَفَ هُوَ$ *knew him*—compounded of هُوَ *him*, and عَرَفَ *knew*. عَرَفَ is a verb with a suffix pronoun attached to it—derived from the Hebrew יָדַע *to know*, doubly anomalous. عَرَفَ and عَرَفَ —Peal preterit—3d pers. singular, masc. indicative mood and agrees with عَرَفَ . By taking a suffix the usual form is changed. The common form of the Peal preterit is عَرَفَ . ا falls away and ا falls back upon the first radical when the verb takes a suffix (vid. §36). هُوَ is a suffix pronoun with its union vowel (§16. Tab. a)—3d pers. singular, masc.—accusative, and governed by عَرَفَ (§54. B. 1).

CHRESTOMATHY.

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FIRST LESSONS IN TRANSLATING.

for explanation vid. Page 26

JOHN i. 1—10.

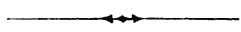
- 1 ϕ $\text{חַיִּים אֱלֹהִים אֶת־הָאֵלֹהִים . וְהָאֵלֹהִים אֶת־הָאֵלֹהִים . וְהָאֵלֹהִים אֶת־הָאֵלֹהִים .$
- 2 $\text{וְהָאֵלֹהִים אֶת־הָאֵלֹהִים . וְהָאֵלֹהִים אֶת־הָאֵלֹהִים .$
- 3 $\text{וְהָאֵלֹהִים אֶת־הָאֵלֹהִים . וְהָאֵלֹהִים אֶת־הָאֵלֹהִים .$
- 4 $\text{וְהָאֵלֹהִים אֶת־הָאֵלֹהִים . וְהָאֵלֹהִים אֶת־הָאֵלֹהִים .$
- 5 $\text{וְהָאֵלֹהִים אֶת־הָאֵלֹהִים . וְהָאֵלֹהִים אֶת־הָאֵלֹהִים .$
- 6 $\text{וְהָאֵלֹהִים אֶת־הָאֵלֹהִים . וְהָאֵלֹהִים אֶת־הָאֵלֹהִים .$
- 7 $\text{וְהָאֵלֹהִים אֶת־הָאֵלֹהִים . וְהָאֵלֹהִים אֶת־הָאֵלֹהִים .$
- 8 $\text{וְהָאֵלֹהִים אֶת־הָאֵלֹהִים . וְהָאֵלֹהִים אֶת־הָאֵלֹהִים .$
- 9 $\text{וְהָאֵלֹהִים אֶת־הָאֵלֹהִים . וְהָאֵלֹהִים אֶת־הָאֵלֹהִים .$
- 10 $\text{וְהָאֵלֹהִים אֶת־הָאֵלֹהִים . וְהָאֵלֹהִים אֶת־הָאֵלֹהִים .$

the dot under חַיִּים = חַיִּים... the dot under אֱלֹהִים = אֱלֹהִים

MATTHEW ii. 1—10.

- 1 * رَبِّي اَنْتَ نِعْمَةً صَدَقْتُمْ بِسَمِعِي : صِدْقَةٌ
 تَدْرُسُ بِهِ مَلِكًا . اَلَمْ تَكُنْ مَكْرَهًا لَمْ تَكُنْ لِي
 2 اَمْرًا . * اَمْرًا مَلِكًا بِسَمِعِي : رَبِّي : رَبِّي :
 3 مَهْمَا صَدَقْتُمْ اَلَمْ تَكُنْ لِي مَكْرَهًا . * مَكْرَهًا
 4 تَدْرُسُ بِهِ مَلِكًا اَلَمْ تَكُنْ . مَكْرَهًا اَلَمْ تَكُنْ .
 5 * مَكْرَهًا مَلِكًا ، ذَكَرْتُ سَمِعِي مَكْرَهًا مَكْرَهًا
 6 اَمْرًا مَلِكًا ، اَمْرًا مَلِكًا مَكْرَهًا . * مَكْرَهًا ، رَبِّي اَمْرًا :
 7 صَدَقْتُمْ بِسَمِعِي . اَمْرًا : اَمْرًا : مَكْرَهًا :
 8 * اَمْرًا مَلِكًا مَكْرَهًا : لا اَمْرًا مَكْرَهًا
 9 تَدْرُسُ بِهِ مَلِكًا اَمْرًا : * مَكْرَهًا تَدْرُسُ بِهِ
 10 مَكْرَهًا مَلِكًا : مَكْرَهًا مَلِكًا . * مَكْرَهًا مَلِكًا .

20 $\sigma\mu\lambda\lambda\alpha \nu\mu\kappa\alpha \tau\eta \nu\alpha \sigma\epsilon\lambda\alpha \alpha\epsilon\tau\epsilon\tau\alpha$. * $\lambda\omicron\tau\epsilon \beta\epsilon \mu\alpha\lambda\lambda\alpha \chi\epsilon\mu\sigma\tau\omicron$
 21 $\psi\epsilon\lambda\lambda\eta\sigma\epsilon \chi\epsilon \nu\iota \chi\alpha \beta\eta\epsilon\tau\alpha \lambda\epsilon\gamma\epsilon\sigma\tau\epsilon$. * $\sigma\tau\epsilon\iota\theta\iota \beta\epsilon \psi\upsilon\chi\epsilon \tau\eta \omicron\theta\omicron$
 22 $\omicron\alpha\mu\iota\gamma\epsilon$. $\alpha\psi\epsilon \psi\upsilon\sigma\iota\delta \alpha\psi\epsilon \psi\upsilon\sigma\iota\delta$. * $\sigma\tau\epsilon\iota\theta\omicron \beta\epsilon \beta\lambda\alpha\lambda\lambda\alpha \alpha\chi\tau\epsilon$
 $\alpha\beta\iota\gamma\epsilon \lambda\epsilon\sigma\tau\omicron$. $\mu\epsilon\lambda\lambda\alpha \beta\epsilon\tau\alpha \beta\upsilon\sigma\epsilon \chi\epsilon \tau\eta \nu\alpha$. $\mu\epsilon\tau\alpha \chi\alpha\lambda\lambda\alpha \beta\upsilon\sigma\epsilon\mu\alpha$
 $\lambda\epsilon\mu\epsilon\lambda\lambda\alpha \lambda\alpha \alpha\psi\epsilon\sigma\tau\epsilon \sigma\tau\epsilon$. $\alpha\delta\iota\theta\epsilon\sigma\tau\epsilon \sigma\tau\epsilon \sigma\tau\epsilon\lambda\lambda\alpha \omicron\alpha\psi\upsilon\sigma\iota\delta$.
 23 * $\sigma\tau\epsilon\iota\theta\iota \beta\epsilon \lambda\upsilon\psi\epsilon \tau\eta \omicron\theta\omicron \sigma\mu\lambda\lambda\alpha \nu\mu\kappa\alpha$: $\sigma\mu\lambda\lambda\epsilon \tau\eta \omicron\theta\omicron \lambda\epsilon\sigma\tau\epsilon$
 $\beta\eta\mu\alpha\tau\epsilon \nu\upsilon\sigma\iota\delta$. $\omicron\chi\epsilon\tau\epsilon \tau\eta \nu\alpha \lambda\epsilon\sigma\tau\omicron$. $\beta\eta\lambda\epsilon\sigma\tau\omicron$. $\omicron\beta\upsilon\delta\upsilon\tau\epsilon \psi\upsilon\tau\eta \nu\alpha$.
 24 * $\psi\epsilon\lambda\lambda\eta\sigma\epsilon \beta\epsilon \psi\upsilon\chi\epsilon \beta\eta\tau\eta \tau\eta \nu\alpha \mu\alpha\lambda\lambda\alpha \sigma\tau\omicron$. * $\sigma\tau\epsilon\iota\theta\iota \lambda\epsilon\sigma\tau\omicron$
 25 $\beta\eta\mu\alpha\lambda\lambda\alpha \alpha\psi\epsilon\sigma\tau\epsilon \sigma\mu\lambda\lambda\alpha \nu\mu\kappa\alpha \tau\eta \nu\alpha \sigma\epsilon\lambda\alpha \alpha\epsilon\tau\epsilon\tau\alpha \sigma\tau\epsilon \beta\eta\alpha\lambda\epsilon$.
 $\lambda\epsilon\gamma\epsilon\sigma\tau\epsilon \beta\epsilon \alpha\psi\epsilon\mu\alpha \chi\epsilon\psi\upsilon\sigma\iota\delta$. * $\sigma\tau\epsilon\iota\theta\iota \mu\epsilon\tau\epsilon \lambda\epsilon\sigma\tau\epsilon$: $\lambda\epsilon\sigma\tau\epsilon$
 $\alpha\beta\epsilon\theta\epsilon \lambda\epsilon\psi\upsilon\sigma\iota\delta \sigma\epsilon \nu\epsilon\mu\alpha \beta\eta\tau\eta \mu\epsilon \sigma\tau\epsilon\lambda\lambda\alpha$: $\sigma\psi\epsilon\mu\epsilon \chi\epsilon\sigma\tau\epsilon$
 27 $\alpha\psi\iota\lambda\alpha \beta\eta\chi\epsilon \lambda\epsilon\sigma\tau\epsilon \beta\eta\epsilon\sigma\tau\epsilon$. * $\tau\eta \nu\alpha \lambda\epsilon\sigma\tau\epsilon \sigma\tau\epsilon \sigma\tau\epsilon\lambda\lambda\alpha$
 $\beta\eta\mu\alpha$. $\sigma\tau\epsilon\lambda\lambda\alpha \alpha\beta\epsilon \beta\eta\tau\eta \tau\eta \nu\alpha \sigma\tau\epsilon\sigma\tau\epsilon \sigma\tau\epsilon\lambda\lambda\epsilon \chi\epsilon\sigma\tau\epsilon$.



LUKE xxiii. 33---42.

33 * $\sigma\tau\epsilon\iota\theta\iota \lambda\epsilon\sigma\tau\epsilon \beta\eta\tau\eta \tau\eta \nu\alpha \beta\eta\mu\alpha \sigma\tau\epsilon\lambda\lambda\alpha$: $\alpha\psi\epsilon\sigma\tau\epsilon \lambda\epsilon\sigma\tau\epsilon$.
 $\omicron\lambda\epsilon\sigma\tau\epsilon\iota\theta\iota \chi\upsilon\sigma\iota\tau\epsilon \sigma\tau\epsilon\lambda\lambda\alpha$: $\beta\epsilon \mu\epsilon \beta\eta\tau\eta \sigma\tau\epsilon\lambda\lambda\alpha$. *
 34 * $\sigma\tau\epsilon\iota\theta\omicron \beta\epsilon \beta\eta\epsilon\sigma\tau\epsilon \alpha\beta\iota\gamma\epsilon \sigma\tau\epsilon\iota\theta\iota$. $\alpha\psi\iota\lambda\alpha \beta\eta\tau\eta$.
 $\beta\eta\chi\epsilon \mu\epsilon\lambda\lambda\alpha \chi\upsilon\sigma\iota\tau\epsilon$. $\sigma\psi\epsilon\mu\epsilon \nu\epsilon\mu\alpha \sigma\tau\epsilon\sigma\tau\epsilon$. $\omicron\lambda\epsilon\sigma\tau\epsilon \chi\epsilon\mu\sigma\tau\omicron$
 35 $\psi\epsilon\lambda\lambda\alpha$. * $\sigma\tau\epsilon\lambda\lambda\alpha \tau\eta \nu\alpha \beta\epsilon \chi\epsilon\mu\alpha \sigma\tau\epsilon\lambda\lambda\alpha$. $\sigma\psi\epsilon\mu\epsilon \psi\upsilon\sigma\iota\delta \sigma\tau\epsilon$

36 $\text{أَهْ} \text{أَتَصَبْنَا} \text{وَأَفْزَعْنَا} \text{. لَأَيْتَرُنَا} \text{أَسَد} \text{. نَسْنَا} \text{نُصَعَس} \text{. أَلِ} \text{أَسْتَمِعُهُ}$
 $\text{مَعَيْنُنَا} \text{رُحْمَتُهُ} \text{بُكَاسًا} \text{. *} \text{وَمُخَاطَبَتُهُ} \text{سَوَّوْهُ} \text{صَوَّ} \text{أَه}$
 $\text{أَهْلَهُ} \text{لَمَعَةً} \text{مَا} \text{صَبَّ} \text{مُخَاطَبَتُهُ} \text{لَهُ} \text{وَأَمَّا} \text{مُخَاطَبَتُهُ} \text{كَيْفَ} \text{مَدْلًا} \text{.}$
 37 $\text{*} \text{وَأَفْزَعْنَا} \text{كَيْفَ} \text{. أَلِ} \text{أَيُّ} \text{سَوَّ} \text{مُخَاطَبَتُهُ} \text{بِنَسْوَةٍ} \text{أَمَّا} \text{نُصَعِر} \text{. *} \text{أَيُّ}$
 $\text{سَوَّ} \text{أَيُّ} \text{بِهِ} \text{أَه} \text{حَالًا} \text{بِحَالِهِ} \text{خَلَا} \text{فَتَنَس} \text{:} \text{مَهْنَانًا} \text{وَنَسْوَةً} \text{مَدْلًا} \text{.}$
 39 $\text{وَمُخَاطَبَتُهُ} \text{أَيُّ} \text{. أَسْتَمِعُ} \text{مُخَاطَبَتَهُ} \text{بِنَسْوَةٍ} \text{. *} \text{بِهِ} \text{بِهِ} \text{فَعَلِ} \text{أَسْتَمِعُ} \text{مُخَاطَبَتَهُ}$
 $\text{صَتَعًا} \text{أَيُّ} \text{بِحَالِهِ} \text{سَوَّ} \text{وَمُخَاطَبَتُهُ} \text{:} \text{مُخَاطَبَتُهُ} \text{سَوَّ} \text{وَمُخَاطَبَتُهُ} \text{وَأَفْزَعْنَا} \text{.}$
 40 $\text{أَلِ} \text{أَيُّ} \text{سَوَّ} \text{مَعَيْنُنَا} \text{:} \text{فَعَلِ} \text{نُصَعِر} \text{وَمَدْلًا} \text{أَه} \text{كَيْ} \text{. *} \text{وَمَدْلًا} \text{صَوَّ}$
 $\text{سَوَّ} \text{سَوَّ} \text{وَأَفْزَعْنَا} \text{كَيْ} \text{. أَه} \text{لَا} \text{فَعَلِ} \text{لَا} \text{بِنَسْوَةٍ} \text{أَيُّ} \text{:} \text{بِأَه} \text{أَيُّ}$
 41 $\text{صَوَّ} \text{أَيُّ} \text{حَالًا} \text{:} \text{*} \text{وَسَوَّ} \text{حَالًا} \text{أَيُّ} \text{. أَسْر} \text{بِعَفْوَةٍ} \text{سَوَّ} \text{بِهِ} \text{بِهِ}$
 $\text{وَأَسْر} \text{بِحَالِهِ} \text{أَلِ} \text{بِهِ} \text{. أَسْر} \text{بِهِ} \text{بِهِ} \text{بِهِ} \text{لَا} \text{حَالًا} \text{كَيْ} \text{.}$
 42 $\text{*} \text{وَأَفْزَعْنَا} \text{لَمَعَةً} \text{. أَلِ} \text{بِحَالِهِ} \text{مَدْلًا} \text{بِأَيُّ} \text{أَيُّ} \text{صَلَحَةً} \text{لَب} \text{.}$

LUKE xxiii. 43—53.

43 $\text{*} \text{أَفْزَعْنَا} \text{كَيْ} \text{نَعْمَ} \text{. أَعْلَى} \text{أَفْزَعْنَا} \text{أَيُّ} \text{كَيْ} \text{:} \text{بِهِ} \text{مَدْلًا} \text{حَالًا} \text{لِ} \text{سَوَّ}$
 44 $\text{صَوَّ} \text{بِهِ} \text{بِهِ} \text{*} \text{أَيُّ} \text{سَوَّ} \text{بِهِ} \text{أَسْر} \text{فَعَلِ} \text{أَيُّ} \text{. سَوَّ} \text{وَأَفْزَعْنَا} \text{بِهِ} \text{بِهِ} \text{خَلَا}$
 45 $\text{حَالًا} \text{أَيُّ} \text{:} \text{بِهِ} \text{مَدْلًا} \text{لَمَعَةً} \text{فَعَلِ} \text{. *} \text{وَمَدْلًا} \text{بِهِ} \text{بِهِ} \text{. سَوَّ} \text{وَأَفْزَعْنَا} \text{أَيُّ}$
 46 $\text{لِ} \text{أَيُّ} \text{بِهِ} \text{بِهِ} \text{مَدْلًا} \text{. *} \text{وَمَدْلًا} \text{بِهِ} \text{بِهِ} \text{. *} \text{وَمَدْلًا} \text{بِهِ} \text{بِهِ} \text{. *} \text{وَمَدْلًا} \text{بِهِ} \text{بِهِ} \text{.}$
 47 $\text{أَحَد} \text{حَالًا} \text{بِهِ} \text{بِهِ} \text{أَيُّ} \text{بِهِ} \text{بِهِ} \text{. سَوَّ} \text{وَأَفْزَعْنَا} \text{وَمَدْلًا} \text{. *} \text{بِهِ} \text{بِهِ} \text{بِهِ} \text{بِهِ}$
 $\text{وَمَدْلًا} \text{بِهِ} \text{بِهِ} \text{بِهِ} \text{. فَعَلِ} \text{لَا} \text{بِهِ} \text{بِهِ} \text{. *} \text{وَمَدْلًا} \text{بِهِ} \text{بِهِ} \text{. *} \text{وَمَدْلًا} \text{بِهِ} \text{بِهِ} \text{.}$

48 ῥῆμα ἀβυσσῶν. * ὁκλήσῃ, ἤτοι ἄνευ βύσσου ὅσοι
 κήρυξάντες. ἡ δὲ ἰσχυρὸς βύσσος: ἡ σφραῖς ἡ
 49 βύσσος. * ὁκλήσῃ ὅσοι ἡ δὲ σφραῖς ἡ
 βύσσος. ἡ δὲ σφραῖς ἡ βύσσος ἡ δὲ σφραῖς ἡ
 50 βύσσος. * ὁκλήσῃ ὅσοι ἡ δὲ σφραῖς ἡ
 51 βύσσος. * ὁκλήσῃ ὅσοι ἡ δὲ σφραῖς ἡ
 βύσσος. ἡ δὲ σφραῖς ἡ βύσσος. ἡ δὲ σφραῖς ἡ
 52 βύσσος. * ὁκλήσῃ ὅσοι ἡ δὲ σφραῖς ἡ
 53 βύσσος. ἡ δὲ σφραῖς ἡ βύσσος. ἡ δὲ σφραῖς ἡ
 βύσσος.

ACTS xvii. 22—32.

22 * ὁκλήσῃ ὅσοι ἡ δὲ σφραῖς ἡ βύσσος. ἡ δὲ σφραῖς ἡ
 23 βύσσος. * ὁκλήσῃ ὅσοι ἡ δὲ σφραῖς ἡ βύσσος. ἡ δὲ σφραῖς ἡ
 βύσσος. ἡ δὲ σφραῖς ἡ βύσσος. ἡ δὲ σφραῖς ἡ
 βύσσος. ἡ δὲ σφραῖς ἡ βύσσος. ἡ δὲ σφραῖς ἡ
 βύσσος. ἡ δὲ σφραῖς ἡ βύσσος. ἡ δὲ σφραῖς ἡ
 24 βύσσος. * ὁκλήσῃ ὅσοι ἡ δὲ σφραῖς ἡ βύσσος. ἡ δὲ σφραῖς ἡ
 βύσσος. ἡ δὲ σφραῖς ἡ βύσσος. ἡ δὲ σφραῖς ἡ
 βύσσος. ἡ δὲ σφραῖς ἡ βύσσος. ἡ δὲ σφραῖς ἡ
 25 βύσσος. * ὁκλήσῃ ὅσοι ἡ δὲ σφραῖς ἡ βύσσος. ἡ δὲ σφραῖς ἡ

26 هَتَب. قَهَلَا دِسْه مَسِ كَحُكْع نَسَا نَصَعَا. * مَق
 نَب دَم حَب كُكَلَا كَكَس دُصَتَعَا. دِسْه هُ كَحَب كَلَا أَقَد
 أَدَا كَكَس. هُ حُفَ اَصَا صَه مَسِي: هُ هَا لَتَه مَلَا
 27 دَه مَلَا دُصَتَعَا. * دِسْه هُ حَب لَأَكْسَا هَمَكَصَف: هُ مَق
 حَمَلَا س مَعَصَس كَس. قَهَلَا دَا لَأ سَا دَسَب مَق كَلَا
 28 نَب مَق. * حَس سَا دِسْه نَسَب سَهَلَا اَمَكَب هَا مَلَا. اَمِر
 دَا اِنْعَا مَق مَقْتَلَا دُكَح اَمَدَه دَمَسَا سَا هُ مَق.
 29 * اِنْعَا سَا صَلَا دَه مَق مَق كَسَا سَا: لَأ سَصَب كَمَهَض
 دُكَسَا اَن كَهَامَلَا. اَن كَا كَا دُكَلَا كَاه مَلَا لَأ
 30 هَمَكَلَا دُصَتَعَا دُكَلَا كَسَا لَأ. * اَصَا دِسْه دُهَجَه لَأ اَدَا:
 كَسَا. هُ حَا حَا سَا مَقَص دُكَلَا سَا: دُكَلَا اِنْع
 31 كَلَا دَه كَا نَاهَا. * قَهَلَا دَا صَمَلَا مَقَا دَس كَلَا دُكَلَا
 اَدَا كَكَس حَا نَه لَأ. حَب دِسْه اِنْعَا دُهَجَه. هَا صَب كَلَا
 32 اِنْع كَس مَكَلَا سَا حَب اَصَمَكَا مَق صَا مَكَلَا. * حَب مَكَلَا
 هَمَكَلَا دَمَق صَا مَكَلَا: مَكَلَا هَمَكَلَا سَا هُ.
 هَمَكَلَا هُ اَمَدَه سَا هُ. حَا اِنْع مَكَلَا كُر كَلَا سَا.

ROMANS vi. 1—10.

1 * مَكَلَا سَا صَلَا نَاهَا. نَهَا حَس صَسَه لَأ دُهَجَه لَأ لَأ مَلَا.
 2 * مَق. اَمَكَب دِسْه دَمَكَلَا كَسَه لَأ. اَمَدَا نَسَا حَس لَاهَا.

*³ أَوْ لَا بُرْحَانَ إِلَهُةً. دَانَكِبْ بِخَفِي صِعْةً مَعْبَسًا. صَعْلَةً
⁴ تِهَ خَفِي. * أَلِصْفِ يَنْ خَفَسَ صَعْلَةً دِمَا لَمَعَةً. دَانَصًا
 دَمَدَ تَعَهَّ مَعْبَسًا مَكَّ صَا فَتَلَا حَا فَعَسَا دَانَصَةً:
⁵ تَحْنًا أَمْ مِنْ صَتْنَا نَبَلًا نَسَكِب. * أَلِ يَنْ أَحْبَبًا أَلِ نَوْجَ
 خَفَسَ صَمَعَةً لُ دَمَعَلَةً: تَحْنًا أَمْ صَمَعَلَةً نَسًا.
⁶ * بُرْحَانَ يَنْ دَحْنَعُ كَلِمًا أَوْ دَمَ خَفَسَ. دَبَلَصَلًا صَفِيًا
⁷ دَسْهَلًا. دَلَةً لَا نَعْفَعُ كَسْهَلًا. * أَمَّا دَمَعَلَةً يَنْ أَلِ نَوْجَ
⁸ كَسَ مَكَّ سَهَلًا. * أَلِ تَحْنًا مَكَّ خَمَدَ مَعْبَسًا: نَسَمَكَّ
⁹ دَمَعَلَةً خَمَدَ مَعْبَسًا نَانًا. * بُرْحَانَ يَنْ دَمَعْبَسًا صَمَدَ مَكَّ
 صَا فَتَلَا. دَلَةً لُ مَكَّلًا. مَعْلَةً لُ مَعْلَلَةً كَسَ.
¹⁰ * دَمَعَلَةً يَنْ كَسْهَلًا تِهَ مَكَّ نَبَا اَص. دَبَسَ نَسَ تِهَ
 لَأَلِ تِهَ.

COLLOSSIANS iii. 1—15.

*¹ أَلِ تَحْنًا صَمَعَةً خَمَدَ مَعْبَسًا: دَخَلًا صَح. أَلِ ذِ دَمَعْبَسًا
² نَأَتَ خَلَا نَعْبَسًا دَلِ تِهَ. * دَخَلًا أَلِ ذَهَ هَلَا دَانَصًا.
³ * مَعْلَلَةً لَحَمَ يَنْ. سَمْتَحَمَ مَكَّ مَعْبَسًا طَا كَسًا.
⁴ * دَمَعَلَةً دَمَعْبَسًا مَكَّلًا لُ دَسَمَةً نَسَمَةً. تَحْنًا أَمْ أَيْلَةً
⁵ لَلِ لَحَمَ خَمَدَ صَعْ صَمًا. * أَمَكَّ هَ تَحْنًا تِهَ دَمَكْتَحَمَ
 دَانَصًا. أَيْلَةً لُ مَعْلَلَةً مَكَّلًا لُ مَكَّلًا لُ مَكَّلًا لُ مَكَّلًا لُ مَكَّلًا
⁶ دَسَمَ تِهَ دَمَكَّ صَمًا. * مَكَّلًا تَحْنًا يَنْ أَلِ ذَهَ تِهَ

- 3 $\rho\epsilon\alpha$ $\lambda\epsilon\upsilon\lambda\alpha\sigma$ $\kappa\alpha\lambda\upsilon\alpha$. $\epsilon\lambda\epsilon\upsilon\sigma\alpha$ $\lambda\eta\tau\alpha$ $\beta\epsilon\kappa\sigma$. * $\rho\lambda\alpha$
 $\alpha\iota\epsilon\sigma$ $\mu\alpha\sigma\chi\alpha$ $\sigma\tau\iota$ $\sigma\upsilon\sigma\tau\alpha$ $\chi\alpha\lambda\alpha$: $\epsilon\lambda\lambda\alpha$ $\alpha\zeta\alpha$. $\rho\lambda\alpha$ $\lambda\alpha\mu\alpha$
 4 $\mu\epsilon$ $\alpha\zeta\alpha$. $\lambda\epsilon\upsilon\lambda\alpha\sigma$ $\kappa\alpha\lambda\upsilon\alpha$ $\rho\lambda\alpha$ $\lambda\epsilon\upsilon\beta\epsilon\iota\sigma\mu\alpha$. * $\sigma\upsilon\tau\alpha$ $\sigma\tau\iota$ $\lambda\alpha$
 $\mu\epsilon\tau\epsilon$. $\mu\alpha\lambda\lambda\alpha$ $\beta\lambda\alpha$ $\alpha\iota\epsilon\sigma$ $\alpha\omega\lambda\upsilon\sigma$ $\rho\epsilon\alpha$ $\lambda\epsilon\upsilon\lambda\alpha\sigma$ $\kappa\alpha\lambda\upsilon\alpha$ $\rho\lambda\alpha$
 5 $\lambda\epsilon\upsilon\beta\epsilon\iota\sigma\mu\alpha$. * $\sigma\upsilon\beta\epsilon$ $\mu\epsilon$ $\sigma\tau\iota$, $\sigma\upsilon\gamma\gamma\epsilon\iota\alpha$ $\alpha\iota\gamma\epsilon$ $\kappa\epsilon$. $\lambda\alpha$ $\lambda\epsilon\upsilon\tau\alpha$.
 $\sigma\tau\iota$ $\alpha\gamma\alpha$ $\alpha\zeta\alpha$ $\sigma\tau\iota$ $\mu\epsilon$ $\mu\alpha\lambda\alpha$ $\beta\epsilon\sigma\sigma\epsilon$: $\sigma\tau\iota$ $\chi\epsilon\iota\alpha$ $\beta\epsilon\beta\epsilon$. $\sigma\tau\iota$
 6 $\nu\epsilon\lambda\alpha\sigma$ $\kappa\alpha\lambda\upsilon\alpha$. $\epsilon\lambda\epsilon\upsilon\sigma\alpha$ $\tau\eta\lambda\upsilon\kappa\alpha$ $\beta\epsilon\kappa\sigma$. * $\sigma\upsilon\beta\epsilon\iota\sigma\mu\alpha$ $\sigma\upsilon\upsilon\kappa\epsilon\iota\lambda\alpha$
 $\beta\epsilon\sigma\sigma\epsilon$, $\mu\alpha\lambda\lambda\alpha$: $\alpha\iota\gamma\alpha$ $\beta\epsilon\lambda\alpha$ $\alpha\mu\epsilon\beta\epsilon\iota\alpha$. $\beta\lambda\alpha$ $\kappa\epsilon\sigma$ $\chi\epsilon\iota\alpha$
 $\omega\lambda\alpha$. $\sigma\chi\epsilon\iota\alpha$ $\omega\lambda\alpha$. $\sigma\tau\epsilon\kappa\epsilon$ $\beta\lambda\alpha\mu\alpha\sigma\epsilon$ $\omega\lambda\alpha$ $\tau\eta\sigma\alpha$ $\beta\lambda\alpha\kappa\sigma\tau\iota$:
 7 $\sigma\tau\epsilon\kappa\epsilon$ $\beta\lambda\alpha\mu\alpha\tau\eta\sigma$ $\lambda\epsilon\chi\epsilon\iota\sigma$ $\alpha\zeta\alpha$. * $\rho\lambda\alpha$ $\epsilon\beta\epsilon\kappa$ $\mu\alpha\lambda\alpha$ $\mu\epsilon$
 8 $\mu\epsilon\mu\epsilon\tau\alpha$ $\beta\epsilon\sigma\sigma\epsilon$ $\chi\alpha$ $\lambda\alpha\zeta\epsilon\upsilon\sigma\epsilon$. * $\mu\epsilon$ $\nu\epsilon\mu\epsilon\sigma$ $\kappa\alpha\lambda\upsilon\alpha$.
 $\sigma\tau\epsilon\tau\epsilon$ $\alpha\zeta\alpha$ $\sigma\tau\epsilon\lambda\alpha$. $\sigma\tau\iota$ $\sigma\tau\iota$, $\chi\epsilon\mu\epsilon$ $\epsilon\lambda\lambda\alpha$ $\sigma\upsilon\gamma\gamma\epsilon\iota\alpha$: $\beta\epsilon\kappa\epsilon$
 $\mu\epsilon\mu\epsilon\sigma$ $\sigma\tau\iota$ $\beta\lambda\alpha\mu\alpha$. $\mu\epsilon$ $\lambda\epsilon\chi\epsilon\iota\sigma$ $\beta\epsilon\mu\alpha\sigma\tau\iota$, $\omega\lambda\alpha$ $\tau\eta\sigma\alpha$ $\omega\lambda\alpha$
 $\beta\epsilon\sigma\tau\iota$ $\beta\epsilon\mu\alpha\kappa\epsilon$ $\mu\epsilon$ $\mu\epsilon\mu\epsilon\tau\alpha$: $\sigma\tau\epsilon\kappa\epsilon$ $\beta\lambda\alpha\mu\alpha\sigma\epsilon$ $\gamma\kappa\epsilon\lambda\alpha$
 9 $\beta\epsilon\mu\epsilon\tau\alpha$. * $\sigma\upsilon\mu\mu\epsilon\tau\epsilon\sigma$ $\lambda\epsilon\upsilon\sigma\epsilon\sigma\alpha$ $\beta\epsilon\lambda\alpha$ $\mu\epsilon$ $\alpha\zeta\alpha$: $\rho\epsilon\alpha$
 $\alpha\mu\alpha\sigma$ $\lambda\epsilon\upsilon\mu\epsilon\sigma$ $\kappa\alpha\lambda\upsilon\alpha$: $\epsilon\lambda\epsilon\upsilon\lambda\alpha\sigma$ $\kappa\epsilon\sigma\alpha\mu\alpha$ $\beta\epsilon\kappa\sigma$. $\mu\alpha\lambda\lambda\alpha$
 $\beta\lambda\alpha\mu\epsilon\sigma$ $\alpha\gamma\epsilon\lambda\alpha$ $\kappa\epsilon$ $\lambda\alpha\kappa\sigma\tau\iota$ $\mu\epsilon$ $\beta\epsilon\mu\alpha$ $\beta\epsilon\kappa\epsilon$. $\mu\epsilon$ $\chi\alpha$ $\mu\alpha\lambda\alpha$
 10 $\sigma\upsilon\gamma\gamma\epsilon\iota\alpha$ $\mu\epsilon\mu\alpha$: * $\sigma\upsilon\gamma\gamma\epsilon\iota\alpha$ $\alpha\iota\gamma\epsilon$, $\lambda\alpha\kappa\sigma\tau\iota$ $\beta\epsilon\kappa\epsilon$ $\mu\alpha\lambda\lambda\alpha$
 $\sigma\upsilon\sigma\tau\alpha$. $\sigma\upsilon\mu\mu\epsilon\tau\epsilon\sigma$ $\chi\alpha$ $\alpha\zeta\alpha$.

REVELATIONS xxii. 1—10.

1 *وَبَعَثَ كَذِبٌ نُسُوزٌ يَكْفُرُ بِتَابِعِيٍّ يُعْبَسُ (أَمْرٌ) مَرْتَدًّا كَهَذَا
 2 وَيُقَدِّمُ لِدُونِهِمْ بُلْغَةً. وَرَبُّهُمْ أَمْرٌ. * صَعْبٌ كَذَا بَعْدَ مَا
 3 هَلَا بِبُكَتٍ. خَلَا نُسُوزٌ مَعَهُ تَنْزِيلاً مَعَهُ لَسَلَا: صَعْبٌ
 4 بِسَبَابٍ. بِخَصْرٍ هَذَا لَدُنْهُمْ. بِصَلَا مَسْأَلَةً خَلَا مَعَهُ هَذَا
 5 بِبُكَتٍ. هَلَا تَصَدَّقَ بِصَعْبٍ. لِأَهْمِيَّةِ لَدُنْهُمْ. * خَلَا لَدُنْ
 6 لِي نُسُوزٌ لَدُنْ. لَوْلَا بَعْدَ بُلْغَةٍ أَمْرٌ حَسْبُ نُسُوزٍ.
 7 خَلَا بِبُكَتٍ بَعْدَ نُسُوزٍ. * نُسُوزٌ هَذَا بِبُكَتٍ.
 8 مَعَهُ بِبُكَتٍ خَلَا صَعْبٌ خَلَا بِبُكَتٍ. * مَعَهُ لِي نُسُوزٌ
 9 لَدُنْ. لَوْلَا نُسُوزٌ هَذَا بَعْدَ بُلْغَةٍ بَعْدَ نُسُوزٍ
 10 مَعَهُ. مَعَهُ لِي نُسُوزٌ. * مَعَهُ لِي نُسُوزٌ. مَعَهُ لِي نُسُوزٌ.
 11 مَعَهُ لِي نُسُوزٌ. مَعَهُ لِي نُسُوزٌ.

REVELATIONS xxii. 11--21.

- 11 * שׁוֹמְרֵי בְּמִשְׁכָּלָא. נֹחֵלָא לֹהֶב. שׁוֹמְרֵי דְיִשְׂרָאֵל. תְּהֵי לָא מְעַב.
- 12 וְאִבְרָא אֲבִיעֵה לְזֵי תַחַב לֹהֶב. שׁוֹמְרֵי לְבַבְרֵי לֹהֶב. * שׁוֹמְרֵי אֲרִי לְאִי אֲנִי חַיָּלָא. וְהָיִי אֲנִי בְּכַח חֲמַד. חֲמַדְרֵי לְחַסְבֵי אֲמִר
- 13 דְּאִמְרֵי שׁוֹמְרֵי חַבְרָא בְּכִסֵּי. * אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי. שׁוֹמְרֵי שׁוֹמְרֵי אֲנִי
- 14 שׁוֹמְרֵי אֲנִי. שׁוֹמְרֵי דְנֵעָא שׁוֹמְרֵי עֵה חֲמַדְרֵי. * מְעַבְרֵי אֲנִי אֲנִי אֲנִי. שׁוֹמְרֵי
- 15 בְּחֻבְרֵי לְעֵה שׁוֹמְרֵי בְּכִסֵּי. אֲנִי בְּכִסֵּי דְנֵעָא עֵה חֲמַדְרֵי בְּכִסֵּי. חֲמַדְרֵי
- 16 חֲמַדְרֵי אֲנִי. * אֲנִי נֵעָא מְרִיז חֲמַדְרֵי בְּכִסֵּי: חֲמַדְרֵי דְנֵעָא חֲמַדְרֵי
- 17 שׁוֹמְרֵי שׁוֹמְרֵי אֲנִי. אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי. שׁוֹמְרֵי דְנֵעָא בְּכִסֵּי. אֲנִי
- 18 אֲנִי. שׁוֹמְרֵי דְנֵעָא אֲנִי. אֲנִי. שׁוֹמְרֵי דְנֵעָא אֲנִי. שׁוֹמְרֵי דְנֵעָא
- 19 נֵעָא חֲמַדְרֵי אֲנִי. * חֲמַדְרֵי אֲנִי חֲמַדְרֵי דְנֵעָא חֲמַדְרֵי
- 20 דְּנֵעָא לְזֵי בְּחֻבְרֵי אֲנִי. דְּנֵעָא חֲמַדְרֵי אֲנִי. חֲמַדְרֵי אֲנִי חֲמַדְרֵי
- 21 אֲנִי. לְזֵי חֲמַדְרֵי נֵעָא. * מְעַבְרֵי אֲנִי חֲמַדְרֵי חֲמַדְרֵי חֲמַדְרֵי

PSALM xlv. 1--10.

- 1 * اذنا لحد صا تمكنا مفا. هانفخ حنقن لفلطان: لعين
 - 2 جنس دهنم امانسنا. * فسن صبراس مچ صتنعا: انهنه
 - 3 تيمنا خلا مقه لبر. مكلاننا فخر الكس اكلما. * اذمنا
 - 4 هينا صيتر لحننا. * اس ذنر هه صسر انا: ذنر خلا
 - 5 مكلنا دمنا امانسنا مكلنا دنومنا. نكله هسر صبرنا
 - 5 دنكلنر: * انا تير هينب هقنا نكله لاسنا. صنا
 - 6 دنكلنر صه اس دنكنا: * هه هسر الكس اكلما لقلن.
 - 7 ههنا صعبنا ونا دنكلنا لبر: * دنكلنا دنومنا ههنا
 - هنا. مكلاننا مفسر الكس الكس: مكلنا دنومنا لبر
 - 8 مچ صتر. * مچ دن ههنا هانقنا: مكلنا مكلنا
 - 9 لقه هسر. مچ اس مكلنا دنعا مچ لهاب سبرنا: * مكلنا
 - فلطان هه صبا مكلنا. هفلطان مچ مكلنر: مكلنا
 - 10 دنومنا دنومنا. * مكلنا مكلنا سناب: هرك اذنا:
- هنا مكلنا ههنا اذنا.

PSALM li. 1--10.

- 1 * دنمنا كك الكس امر مكلنا لبر: هسر ههنا دنمنا
- 2 كسب سهاق. * ههنا اجننا مچ مكلنا: مچ سهاق
- 3 دنمنا. * مكلنا دنقنا لبر انا: سهاق كصنا
- 4 انق صنا. * كبر كسه دنمنا سهاق: ههنا مكلنا

5 مَنزِلًا . مَنزِلًا بِأُجُودٍ صَعْبًا لَوِجًا حَبِيبًا : * مَنزِلًا
 6 وَجَدًا لِيُضَاهِيَ حَسْبًا لِيُضَاهِيَ حَبِيبًا : * لِيُضَاهِيَ
 7 حَبِيبًا لِيُضَاهِيَ . حَقِيقًا لِيُضَاهِيَ حَبِيبًا : * ذَهَبًا
 8 حَبِيبًا لِيُضَاهِيَ . نَبْلًا حَبِيبًا حَسْبًا لِيُضَاهِيَ :
 9 * لِيُضَاهِيَ حَبِيبًا لِيُضَاهِيَ . حَبِيبًا لِيُضَاهِيَ حَبِيبًا :
 10 * لِيُضَاهِيَ حَبِيبًا لِيُضَاهِيَ . حَبِيبًا لِيُضَاهِيَ حَبِيبًا :

PSALM CIV. 1--10.

1 * حَبِيبًا لِيُضَاهِيَ حَبِيبًا . حَبِيبًا لِيُضَاهِيَ حَبِيبًا : * حَبِيبًا لِيُضَاهِيَ حَبِيبًا
 2 حَبِيبًا . * لِيُضَاهِيَ حَبِيبًا لِيُضَاهِيَ حَبِيبًا : * حَبِيبًا لِيُضَاهِيَ حَبِيبًا
 3 حَبِيبًا . * حَبِيبًا لِيُضَاهِيَ حَبِيبًا : * حَبِيبًا لِيُضَاهِيَ حَبِيبًا .
 4 حَبِيبًا لِيُضَاهِيَ حَبِيبًا : * حَبِيبًا لِيُضَاهِيَ حَبِيبًا .
 5 حَبِيبًا لِيُضَاهِيَ حَبِيبًا : * حَبِيبًا لِيُضَاهِيَ حَبِيبًا .
 6 حَبِيبًا لِيُضَاهِيَ حَبِيبًا : * حَبِيبًا لِيُضَاهِيَ حَبِيبًا .
 7 حَبِيبًا لِيُضَاهِيَ حَبِيبًا : * حَبِيبًا لِيُضَاهِيَ حَبِيبًا .
 8 حَبِيبًا لِيُضَاهِيَ حَبِيبًا : * حَبِيبًا لِيُضَاهِيَ حَبِيبًا .
 9 حَبِيبًا لِيُضَاهِيَ حَبِيبًا : * حَبِيبًا لِيُضَاهِيَ حَبِيبًا .
 10 * حَبِيبًا لِيُضَاهِيَ حَبِيبًا : * حَبِيبًا لِيُضَاهِيَ حَبِيبًا :

CHRESTOMATHY.

NOTES ON THE READING LESSONS.

AFTER having analyzed the first page of the Chrestomathy, and thus given a specimen of the manner in which the learner should proceed in reading his first lessons in Syriac, it will only be necessary, in respect to the remaining pages of the Chrestomathy, to explain the derivation and formation of the most difficult words which there occur. Thus the student will be thrown upon his own resources, and be induced, it is hoped, to assiduously study his grammar.

EXPLANATIONS.

MATTHEW ii. 1—10.

- 1) Verse 1. word 3., **ܐܢܝܢܝܢ** is a verb in the Ethpeel conjugation, from **ܢܝܢ**.
- 2) V. 1. w. 7., **ܫܢܩܘܢܐ** is compounded of **ܫ** a preposition and **ܢܩܘܢܐ** a noun of the fourth decl. construct plural, from **ܢܩܘܢܐ**.
- 3) V. 1. w. 10., **ܐܘܠܐܝܢ** is a verb from **ܐܠܐܝܢ** Pe. pret. 3d. masc. plural (vid. ¶18. 16).
- 4) V. 2. w. 5., **ܫܘܒܐ** is a verb from **ܫܘܒܐ**.
- 5) V. 2. w. 10., **ܩܘܡܝܢܐ** is a verb in the infin. pret., from **ܩܘܡܝܢܐ**.
- 6) V. 3. w. 5., **ܐܘܠܐܝܢ** is a verb in Ethpeel conjugation, from **ܐܠܐܝܢ** or **ܐܠܐܝܢ**.
- 7) V. 4. w. 1., **ܫܘܒܐ** is a verb in Pa. conjugation, from **ܫܘܒܐ**.

8) V. 4. w. 2., كُنْتُ —from كُن and takes the noun suffix-3d masc. plural.

9) V. 4. w. 3., كُنْتُمْ —constr. plural from كُن .

10) V. 4. w. 7., كُنْتُمْ —is a part. from كُن .

11) V. 4. w. 8 and 11., كُنْتُمْ — كُنْتُمْ . These two words indicate the imperfect tense, the latter word being a passive participle (vid. § 64. 2. B. a; § 65. B. a).

12) V. 6. w. 6., كُنْتُمْ is a verb in the second person from كُن .

13) V. 6. w. 12., كُنْتُمْ —third, masc. fut. Pe., from كُن .

14) V. 6. w. 15., كُنْتُمْ is a verb in the fut. with suffix, from كُن .

15) V. 7. w. 8., كُنْتُمْ is compounded of كُن and كُن (vid. Lexicon).

16) V. 7. w. 10., كُنْتُمْ is a verb in Ethpe. pret. from كُن .

17) V. 8. w. 6., كُنْتُمْ is a verb in the imperative from كُن (vid. § 28. 1 and 2).

18) V. 8. w. 7., كُنْتُمْ , imperative from كُن .

19) V. 8. w. 12., كُنْتُمْ is composed of كُن —meaning *him*—3d. masc. suffix, كُن that a conjunction*—and كُن a verb in Aph. conjugation, 2d. plural, from كُن .

20) V. 8. w. 13., كُنْتُمْ is a verb 2d. pl. masc. (vid. § 28. 2. Rem.)—imperative from كُن to come.

21) V. 8. w. 14., كُنْتُمْ is a verb from كُن —2d. masc. plural, imperative, with a suffix pronoun (vid. § 37. table of verbs كُن with suffixes; § 37. 3).

22) V. 10. w. 5., كُنْتُمْ is a verb from كُن .

23) V. 10. w. 7., كُنْتُمْ is an adjective noun, fem. sing. construct, from كُن .

*In connection with the preceding word كُن , it forms a compound conjunction meaning *when*. (vid. § 85. 4. d. a).

MARK xiv. 32—42.

24) V. 32. w. 4., **فَلَاذَّوْبًا** is composed of **فَلَاذَّوْبًا** and **ذ**. The relative **ذ** with the preceding pronoun should be rendered *that which* (vid. § 56. 3. a)—**فَلَاذَّوْبًا** is an Ethpe. pass. participle, from **ذَوَّبَ**.

25) V. 32. w. 8., **لَاذَّوْبًا**—imperative from **ذَوَّبَ** (§ 29. 2. Rem).

26) V. 32. w. 11., **ذَوَّبًا**—Pa. act. participle from **ذَوَّبَ**.

27) V. 33. w. 7., **لَاذَّوْبًا** is composed of the prefix preposition and the verb—infinitive Ethpe.

28) V. 33. w. 8., **وَلَاذَّوْبًا** is composed of the conjunction **و**, the prep. **لَا** and the verb in the infinitive from **ذَوَّبَ** or **ذَوَّبَ**.

29) V. 34. w. 9., **ذَوَّبًا**—imperative from **ذَوَّبَ**.

30) V. 34. w. 11., **ذَوَّبًا**—imperative, Ethpe. from **ذَوَّبَ** or **ذَوَّبَ**.

31) V. 35. w. 9., **ذَوَّبًا**—Aph. fem. participle, from **ذَوَّبَ**.

32) V. 35. w. 10., **ذَوَّبًا**—Pe. future, from **ذَوَّبَ**.

33) V. 37. w. 5., **ذَوَّبًا** is a participle, plural from **ذَوَّبَ** and that from the verb **ذَوَّبَ**.

34) V. 37. w. 15., **ذَوَّبًا**—infinitive, Ethpe. from **ذَوَّبَ** or **ذَوَّبَ**.

35) V. 38. w. 2., **ذَوَّبًا** pray—imperative, Pa. from **ذَوَّبَ**.

36) V. 38. w. 4., **ذَوَّبًا** (ye) shall enter—Pe. fut. 2nd. plural, from **ذَوَّبَ** or **ذَوَّبَ**.

37) V. 38. w. 8., **ذَوَّبًا** willing—act. part. f. Pa. from **ذَوَّبَ**.

38) V. 40. w. 9., **ذَوَّبًا** their eyes—from **ذَوَّبَ** with a plural suffix pronoun.

39) V. 40. w. 10., **ذَوَّبًا** heavy—an adjective in the plural, from **ذَوَّبَ**.

40) V. 40. w. 13., **ذَوَّبًا** knew—from **ذَوَّبَ**.

41) V. 41. w. 8., **ذَوَّبًا** rest ye—Ethpe. imperative from **ذَوَّبَ** or **ذَوَّبَ**.

42) V. 41. w. 14., **مَكْمُومٌ** *being betrayed*—Ethpe. participle from **مَكَم**.

43) V. 42. w. 2., **يَأْتِي** future of **يَأْتِي** *to go*.

44) V. 42. w. 6., **مَكْمُومٌ** *betraying*—Aph. participle from **مَكَم**.

LUKE xxiii. 18—27.

45) V. 18. w. 1., **صَوَّ** *cried out*—3d. masc. plural, from **صَلَّ**.

46) V. 18. w. 6., **وَصَدَّكَسْ** *take him away*—2nd. masc. plural, imperative, with suffix pronoun (vid. § 36. E table of suffixes).

47) V. 20. w. 8., **يُرْفَعُ**—future from **رَفَعُ** *to release*.

48) V. 2I. w. 6., **وَصَلِّبْ** *crucify him*—imperative, with a suffix from **صَلَّب**.

49) V. 22. w. 19., **أَذْبَبْ**—*I will chastise him*—fut. 1st. sing. Pe. from **ذَبَب** with a suffix pronoun.

50) V. 22. w. 21., **أَذْبَبْ**—*I will let him go*—future, Pe. 1st. singular, with a suffix pronoun, from **ذَبَب**.

51) V. 23. w. 3., **أُحْضَرُ** with **أُحْضَرُ** *urged*—a part. from **أَضْرَأ**.

52) V. 23. w. 10., **يُصَلِّبُونَ** (that) *they shall crucify him*—pret. Pe. fut. 3d. masc. plural, with suffix pronoun, from **صَلَّب** (vid. § 36. Table).

53) V. 24. w. 4., **يُصَلِّبُونَ** *should be*—future of **صَلَّب**.

54) V. 24. w. 5., **أَنْصَلِّبُونَ** (according to) *their desire*—a feminine, sing. noun, with a plural suffix (§ 16. Table).

55) V. 25. w. 16., **يُصَلِّبُونَ** *their will*—a noun with a suffix plural from **صَلَّب**.

56) V. 26. w. 2., **يُصَلِّبُونَ** *leading or causing to lead away*—Aph. part. plural from **صَلَّب**.

57) V. 26. w. 4., **أُصَلِّبُونَ** *laid hold of*—from **أُصَلِّبُونَ**.

58) V. 26. w. 13., **نَهَجَ** *might carry*-future from **نَجَى**.

59) V. 27. w. 8., **نَضَى** *bewailing*-Aph. part. from **نَضَى**.

LUKE xxiii. 33—42.

60) V. 33. w. 5., **نَادَى** *called*-Ethpe. pass. participle, from **نَادَى**.

61) V. 34. w. 7., **نَادَى** *forgive*-imperative, from **نَادَى**.

62) V. 34. w. 16., **نَادَى** *cast*-Aph. 3d. plural from **نَادَى**.

63) V. 35. w. 1., **نَادَى** *standing*-participle from **نَادَى**.

64) V. 35. w. 12., **لِأَنبِيَاءَ** *to others*-plural from **أَنْبِيَاءَ**-with the prefix prep. Lomad.

65) V. 35. w. 13., **نَادَى** *saved*-Aph. pret. from **نَادَى**.

66) V. 35. w. 14., **نَادَى** *shall save*-Aph. future, from **نَادَى**.

67) V. 36. w. 1., **نَادَى** *mocking*-part. from **نَادَى**.

68) V. 37. w. 8., **نَادَى** *save*-imperat. Aph. from **نَادَى**.

69) V. 42. w. 3., **أَلِدُنِي** *remember me*-imperat. Ethpe. with suf. from **دُنِيَ**.

LUKE xxiii. 43—53.

70) V. 45. w. 3., **أَرْبَتَ** *was rent*-Ethpe. part. from **أَرْبَتَ**. 2 is transposed and changed into 6 (§ 12. 2. Rem.).

71) V. 46. w. 3., **أَرْبَتَ** *voice*-with a prefix preposition.

72) V. 46. w. 7., **أَرْبَتَ** *into thy hands*-from **أَرْبَتَ** with a prefix preposition, and a suffix pronoun.

73) V. 46. w. 8., **أَرْبَتَ** *confiding*-Pe. act. participle from **أَرْبَتَ**.

74) V. 48. w. 4., **أَرْبَتَ** *came together*-Aph. pret. plural from **أَرْبَتَ**.



75) V. 48. w. 16., نَبْرُهُنَّ *their breasts*—from نَبْرٌ with suf. plural.

76) V. 49. w. 1., صُفِّفَ *standing*—part. Pe. plural from صَف .

77) V. 49. w. 6., $\text{تُرَّوِّدُهُ$ *his acquaintance*—from رَدَّ with suffix.

78) V. 51. w. 7., مُتَمَنِّئٌ *waiting*—participle from تَمَنَّى .

79) V. 53. w. 1., أَنْزَلَتْ *took down*—Aph. pret. from نَزَلَ .

80) V. 53. w. 8., نُصِّدُوا *dug out*—part. passive, Peal from نَصَّ .

81) V. 53. w. 13., وَضَعَتْ *was laid*—Ethpe. pret. from وَضَعَ .
 ʿ is doubled (vid. § 12. 2. Rem ; § 31. 2).

ACTS xvii. 22—32.

82) V. 23. w. 3., $\text{مَرَّ$ *passing by*—Ethpe. part. from مَرَّ .

83) V. 23. w. 9., أَجَدْتُ *I found*—Aph. pret. 1st. singular from وَجَدَ .

84) V. 23. w. 14., عَلَيْهَا *on it* هَا with a suffix.

85) V. 23. w. 29., أَعْلَمُوا *declare*—Pa. part. from أَعْلَمَ .

86) V. 25. w. 2., سَجَدُوا *worshipping*—Ethpa. part. from سَجَدَ .

87) V. 26. w. 8., يَسْكُنُونَ *shall be*, with يَسْكُنُونَ *should dwell*—Pe. fut. 3d. plural of the defective verb سَكَنَ .

88) V. 27. w. 2., يَسْتَبِشُونَ *seeking*—participle from سَبَّحَ .

89) V. 27. w. 4., يَسْتَبْشِرُونَ *seeking, feeling*—Pael pass. participle from سَبَّحَ .

90) V. 28. w. 4., حَيَاتِنَا *our life*—pl. absolute form with suf. نَا from حَيَاتٌ .

91) V. 28. w. 5., مُتَمَرِّضِينَ *our moving*—Ethpe. part. and suffix from مَرَّ or مَرَّ .

- 92) V. 28. w. 6., آلآلآ are—1st. person plural from آل .
- 93) V. 28. w. 12., آلآلآ who with you—composed of آل you, آل with and آل who.
- 94) V. 28. w. 16., آلآلآ our offspring—from آلآلآ with suffix pronoun.
- 95) V. 29. w. 8., آلآلآ our debt, from آل with a suffix.
- 96) V. 29. w. 9., آلآلآ to think—infinitive, Pe. from آل .
- 97) V. 29. w. 15., آلآلآ written or graven—participle, Pe. from آل .
- 98) V. 29. w. 16., آلآلآ by art, from آلآلآ .
- 99) V. 30. w. 15., آلآلآ shall repent—future Pe. from آل or آل .
- 100) V. 31. w. 6., آلآلآ that shall judge—future Pe. from آل with the prefix آل .
- 101) V. 31. w. 14., آلآلآ and showed, made known—Aph. from آل .
- 102) V. 32. w. 8., آلآلآ mocking—participle, Pa. from آل .

 ROMANS vi. 1—10.

- 103) V. 1. w. 4., آلآلآ shall remain—Pa. future from آل .
- 104) V. 1. w. 8., آلآلآ shall be abundant—Ethpa. future from آل .
- 105) V. 2. w. 7., آلآلآ shall live—future Pe. from آل .
- 106) V. 3. w. 6., آلآلآ who were baptized—pret. Pe. 1st. pl. com. from آل with the prefix آل .
- 107) V. 4. w. 1., آلآلآ are buried—Ethpe. pret. 1st. pl. com. from آل .
- 108) V. 4. w. 14., آلآلآ of his father—a noun in the suffix state,

3d. masc. singular, from **أَد** with the prefix **دُ**.

109) V. 4. w. 20., **سُكِرْ** *should walk*-future Pa. from **سَكِرَ**.

110) V. 5. w. 4., **أَلْبِيحَ** *have been planted*-Ethpe. pret. from **بَرَحَ**.

111) V. 5. w. 11., **سُوسَ** *shall be*-future Pe. from **سَوَسَ**.

112) V. 6. w. 1., **مُبَحِّنِي** *knowing*-participle, with a suffix from **بَحِنَ**.

113) V. 6. w. 5., **أَبْرَصَ** *is crucified*-Ethpe. pret. from **أَبْرَصَ**.

114) V. 6. w. 7., **بُدْصَلَّهَا** *that should be destroyed*-Ethpa. from **صَلَّأَ** with the prefix **دُ**.

115) V. 8. w. 6., **سُصِفَ** *believe*-Aph. future from **أَصَفَ**.

116) V. 8. w. 10., **سُنَّا** *shall live*-future Pe. from **سَنَّأَ**.

117) V. 9. w. 13., **فَعَالَكْهُ** *being powerful*-Ethpa. participle from **عَلَّأَ**.

118) V. 10. w. 9., **سُبَّ** *living*-part. Aph. from **سَنَّأَ**.

COLOSSIANS iii. 1—15.

119) V. 1. w. 7., **سَكِّهْ** *seek*-imperative of **سَكَّنَا**.

120) V. 2. w. 2., **أَلْزَنْهَ** *let your affections be placed*-Ethpe. imperative, from **زَنَّأَ**.

121) V. 3. w. 4., **سُنَّتِفْ** *your life*-from **سَنَّأَ** with a suffix pron. and the prefix **و**.

122) V. 4. w. 9., **أَلْزَلِّقْ** *(ye) shall appear*-future Ethpe. from **زَلَّقَ**.

123) V. 5. w. 1., **أَفْصَلِهْ** *mortify*-Aph. imperative from **فَصَّلَ**.

124) V. 5. w. 3., **أَسُؤْمَتِحْتُمْ** *your members*-Suffix state, 2nd. masc. plural from **أَسْمَأَ**.

125) V. 5. w. 11 and 12., **אֲנִי אֲנִי**. These pronouns seem to include the substantive verb (comp. § 54. 3. a).

126) V. 7. w. 8., **פָּלַטְתָּ** *turning or having turned*-Ethpa. from **פָּלַט**.

127) V. 8. w. 3., **אָנַחְתָּ** *put away*-Aph. from **נָח** or **נָחַ**.

128) V. 9. w. 2., **יִהְיֶה** *ye shall be*-future from **יָהָה**.

129) V. 9. w. 3., **כִּזְבוֹ** *lying, deceitful*-participle Pa., from **כָּזַב**.

130) V. 9. w. 7., **פָּקַדְתָּ** *put off, cast away*-imperative Pe., from **פָּקַד**. It takes a suffix.

131) V. 9. w. 12., **עָשָׂתָּ** *his deeds*-suff. state, plural from **עָשָׂה**.

132) V. 10. w. 3., **יִחַדְתָּ** *who being renewed*-Ethpa. part. passive from **יָחַד** with the prefix **י**.

133) V. 10. w. 6., **בָּרָא** *who created him*-from **בָּרָא** with a suff. pronoun, with the prefix **ב**.

134) V. 12. w. 7., **נִחַמְתָּ** *and beloved*-plural from **נִחַם** with the prefix **נ**.

135) V. 13. w. 1., **אַתְּ** *and ye*-from **אַתְּ** with the verbal termination-2nd. pl. with the prefix **א**.

136) V. 13. w. 2., **סָבַרְתָּ** *forbearing*-Pa. part. from **סָבַר**.

137) V. 15. w. 1., **וְשָׁלוֹ** *and his peace*, from **שָׁלוֹ** with suff. pronoun, and prefix **ו**.

138) V. 15. w. 4., **לְבָבוֹתֵיכֶם** *your hearts*, from **לֵב** with suff. pron.

139) V. 15. w. 6., **קָרָאתְוּ** *ye are called*-Eth. 2nd. plural from **קָרָא**.

140) V. 15. w. 10., **תְּהַלְלֶנּוּ** *thankful*-part. active Aph. from **הָלַל**.

REVELATIONS v. 1—10.

141) V. 1. w. 1., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ and *I saw*—Aph. pret. 1st. sing. from $\bar{\iota}\bar{\nu}\bar{\alpha}$ with prefix σ .

142) V. 2. w. 10., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ to open—Pe. infinitive from $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}$ with prefix Δ .

143) V. 3. w. 17., $\sigma\bar{\alpha}\bar{\nu}\bar{\alpha}\bar{\sigma}$ to look on it—infin. with suffix from $\bar{\iota}\bar{\nu}\bar{\alpha}$ with the prefix Δ .

144) V. 4. w. 2., $\Delta\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ it is—formed from $\Delta\bar{\iota}\bar{\nu}$ and $\sigma\bar{\alpha}$, $\bar{\iota}$ being dropped. The phrase, including the word preceding and the one following, means literally, *it is weeping much*.

145) V. 4. w. 7., $\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ was found—Ethpe. from $\bar{\iota}\bar{\nu}\bar{\alpha}$.

146) V. 5. w. 8., $\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ literally *thou shalt weep*—2nd. per. fut. masc.—put for the imperative (vid. § 61. B. a).

147) V. 6. w. 6., $\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ to stand. $\bar{\iota}\bar{\nu}\bar{\alpha}$ is a participle from $\bar{\iota}\bar{\nu}\bar{\alpha}$ (vid. § 64. 3. B. Rem.).

148) V. 6. w. 8., $\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ slain—pass. part. Peal. fem. from $\bar{\iota}\bar{\nu}\bar{\alpha}$.

149) V. 6. w. 21., $\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ who were sent—3d. per. f. plural, Ethpa. from $\bar{\iota}\bar{\nu}\bar{\alpha}$.

REVELATIONS xxii. 1—10.

150) V. 2. w. 23., $\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ and leaves of it—from $\bar{\iota}\bar{\nu}\bar{\alpha}$ with a suffix, and prefix σ .

151) V. 3. w. 4., $\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ shall be—future of $\bar{\iota}\bar{\nu}\bar{\alpha}$.

152) V. 3. w. 14., $\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ shall serve him—fut. 3d. masc. plural, Pa. from $\bar{\iota}\bar{\nu}\bar{\alpha}$ with a suffix.

153) V. 5. w. 16., $\bar{\iota}\bar{\nu}\bar{\alpha}\bar{\sigma}$ causing to shine—Aph. part. masc. from $\bar{\iota}\bar{\nu}\bar{\alpha}$.

- 154) V. 6. w. 15., **لَمَسَّهٖ** *to show*-infinitive, Pa. from **سَبَّ**.
- 155) V. 8. w. 13., **لَمَسَّهٖ** *to worship, to praise*-infinitive, Peal from **سَبَّ**.
- 156) V. 11. w. 7., **تَيَّأَ** *shall be filthy*-fut. Ethpa. from **أَيَّ**.
- 157) V. 14. w. 15., **تَنَكَّرَ** *they shall enter in*-fut. 3d. masc. Peal from **كَلَّ**.
- 158) V. 17. w. 4., **أُتَّ** *come*-imperative of **أَتَّ**.
- 159) V. 19. w. 3., **تَصَّرَ** *shall take away*-Peal future from **صَرَّ**.

P O E T R Y.

WE present a few specimens of Syriac poetry, taken from the Peshito Bible, published by the British and Foreign Bible Society, in 1826. It will be observed that the text does not appear in a rhythmical form, nor are there any divisions into verses. The Peshito or *literal* version was made near the close of the first, or beginning of the second century, while the divisions into chapters and verses were introduced in the thirteenth century. Points, in addition to *Ribui*, will be noticed over and under particular letters. These are intended to mark the occurrence of *Kushoi* and *Rukok*.

PSALM xlv. 1—10.

1) Verse 2. word 9., **ܘܟܘܢܐܢܐ** *therefore*. This is composed of the conjunction **ܘܟܘܢܐ** and the suffix pronoun **ܢܐܢܐ**. Conjunctions as well as other particles often take suffixes.

2) V. 3. w. 1., **ܐܘܢܐܢܐ** *cast* (gird)—Aph. imperative, from **ܐܘܢܐ**. See a similar instance in Matt. xvii. 27.

PSALM li. 1—10.

3) V. 2. w. 1., **ܐܘܢܐܢܐ** *multiply*—imperative, Aph. from **ܐܘܢܐ** used here adverbially in the sense of *very much*.

4) V. 2. w. 2., **ܐܘܢܐܢܐ** *wash me*—imperative, Aph. from **ܐܘܢܐ** with a suffix pronoun.

5) V. 2. w. 7., **بِحَبِّ** *cleanse me*-imperative, Pa. from **بَطَّ** with a suffix pronoun.

6) V. 3. w. 8., **حَكَرَ** *in all time, always*-from **كَلَّ** *all*, **اِنَّ** *time* and the prefix preposition, **ح** *in*.

7) V. 4. w. 8., **بَلَّوْا** *that thou mightest be just*-Ethpa. 2nd. sing. masc. future from **بَلَّ**. The preformative falls away as the conjunction **وَ** precedes.

8) V. 6. w. 7., **اَسْبَلِبْ** *thou makest me to know*-2nd. sing. pret.

Aph. from **سَبَّ** with a suffix pronoun.

9) V. 9. w. 7., **حَسِبْ** *blot out*-imperative Pe. from **حَسَبَ**.

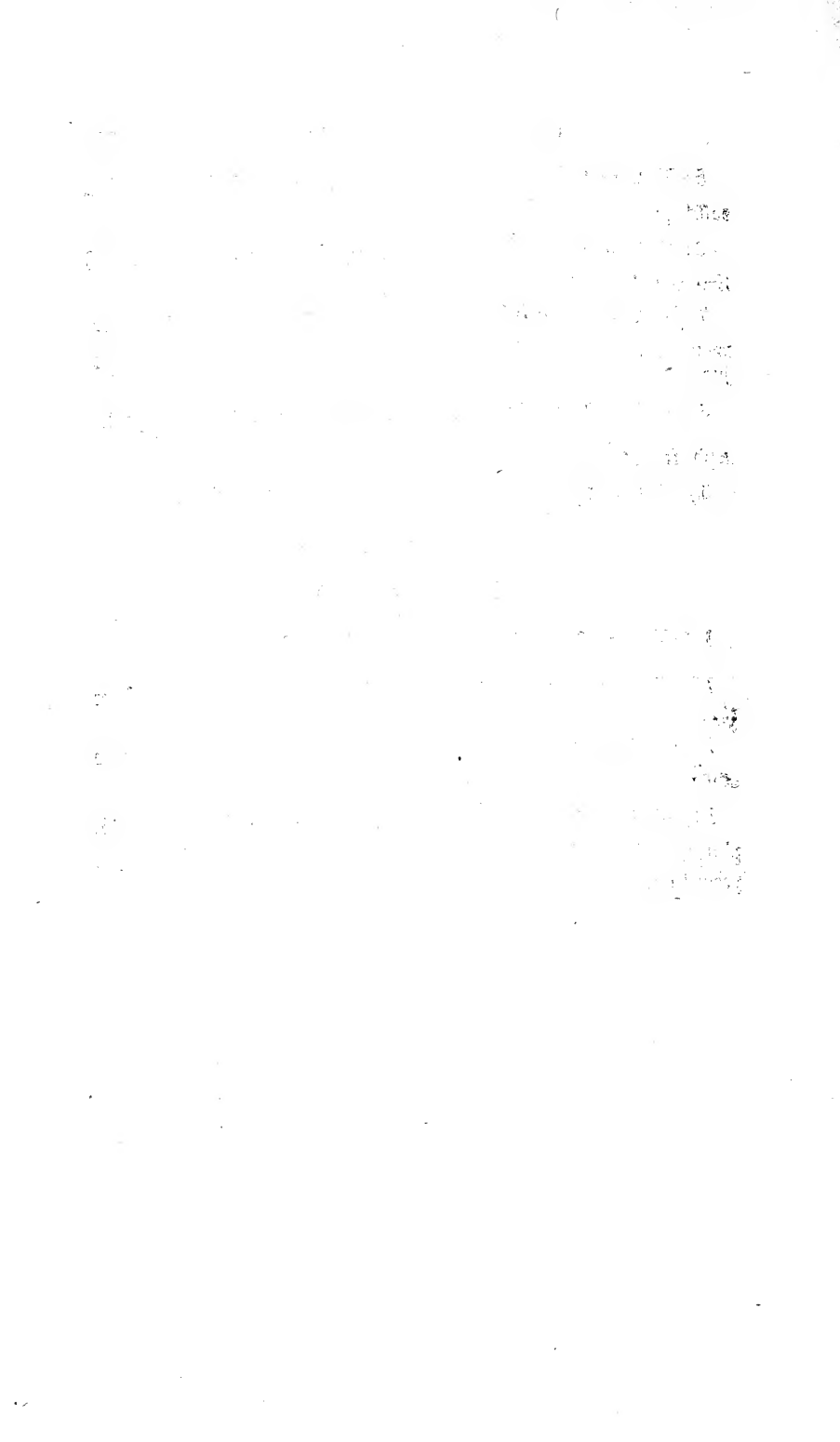
PSALM civ. 1—10.

10) V. 5. w. 1., **اَسْبَجَ** *prepared, laid*-Ethpe. from **سَبَّ**.

11) V. 5. w. 4., **اَسْقَبَسَ**-participle with a suffix pronoun from **سَبَّ**.

12) V. 7. w. 7., **اَسْتَصَع** *hastening*-an Ethpe. participle, from **سَبَّ**.

13) V. 9. w. 6., **اَسْخَمَسَ** *and (that) they should not cover*-3d. plural, Pa. from **سَخَّ** with a suffix pronoun, and the conjunction **وَ** preceding.



SYRIAC LEXICON.

אבא, suf. **אב** a father, pl.
אבא parents.
אב to perish, Aph. to cause to
 perish, to destroy.
אב to be sad, to be disturbed.
אביל *Abnil* (name of an idol).
אברהם Abraham.
אב m. a reward.
אב a letter, a writing.
אב an ear.
א or.
א O ! (mark of the vocative).
א namely, that is (from **א**
 and **א**).
א skill, ability.
א f. a nation.
א Ophir (a proper name).
א Edessa in Mesopotamia
 (a proper name).
א a way.
א the law book of Moses,
 the Pentateuch.

א Jerusalem.
א to go, to go away.
א brother.
א to hold, to seize, to lay
 hold of.
א the last, the end.
א, **א** another; fem.
א, pl. m. **א**,
א.
א an Egyptian.
א *Adverb*, like the
 Egyptians.
א hand—in Hebrew **א**.
א who, which, fem. of **א**.
א so as, according to, as to,
 (*secundum*) nearly, ? **א** just
 as, therewith.
א where? **א** there,
 where; **א** whither? **א**
א whence?
א where.

أَنْصُ.

أَنْصُ أَنْصًا أَنْصًا how? ; أَنْصًا أَنْصًا so that.

أَنْصِ pl. they.

أَنْصِ truly, certainly, yes.

أَنْصًا أَنْصًا who, what—أَنْصًا أَنْصًا at what.

أَنْصِصَ Isaac (a proper name).

أَنْصِصَ إِسْرَائِيلَ Israel (a proper name).

أَنْصِ أَنْصِ honor, a mark of esteem, a solemn procession.

أَنْصِ أَنْصِ it is, أَنْصِ أَنْصِ I am, etc.

أَنْصِ أَنْصِ serpent (ἔχιδνά).

أَنْصِ أَنْصِ at the same time—together.

أَنْصِ أَنْصِ to eat, to consume.

أَنْصِ أَنْصِ just as, ; أَنْصِ أَنْصِ of such a quality (*qualis*).

أَنْصِ أَنْصِ a stranger, a guest (ξένος).

أَنْصِ أَنْصِ but, yet (ἀλλὰ), if not (أَنْصِ أَنْصِ).

أَنْصِ أَنْصِ to lament.

أَنْصِ أَنْصِ God.

أَنْصِ أَنْصِ godly.

أَنْصِ أَنْصِ f. divinity, the godhead.

أَنْصِ أَنْصِ an Alexandrian.

أَنْصِ Olaph, the first letter of the alphabet.

أَنْصِ.

أَنْصِ to learn, Aph. to cause to learn, to teach.

أَنْصِ a ship.

أَنْصِ to constrain, to compel, to urge any one, أَنْصِ oppressed.

أَنْصِ oppressed.

أَنْصِ mother.

أَنْصِ Amida in Mesopotamia (a proper name).

أَنْصِ أَنْصِ, surely, firmly.

أَنْصِ Aph. أَنْصِ أَنْصِ, fut. أَنْصِ to believe.

أَنْصِ أَنْصِ Adv. constantly.

أَنْصِ to say, to speak.

أَنْصِ a lamb.

أَنْصِ (with ; following) if.

أَنْصِ if.

أَنْصِ I, pl. أَنْصِ we.

أَنْصِ m. أَنْصِ f., that (*as Acc.*)

أَنْصِ Antinum (a proper name).

أَنْصِ Ethpa. to sigh.

أَنْصِ man, a certain man, pl.

أَنْصِ and أَنْصِ.

. ܐܢܥܡܐܘܬܐ .

ܐܢܥܡܐܘܬܐ humanity, as concrete,
mankind.

ܐܢܐ m. ܐܢܐ f. thou; pl.

ܐܢܐܘܢ m.

ܐܢܐܘܢ f. you.

ܐܢܘܬܐ a woman, a wife.

ܐܢܘܬܐ a healing.

ܐܢܘܬܐ a bound, pl. ܘܢܐܘܬܐ
a prison.

ܐܢܘܬܐ stylite (according to
Assem.)

ܐܢܘܬܐ sedition.

ܐܢܘܬܐ oil of cinnamon.

ܐܢܘܬܐ a soldier.

ܐܢܘܬܐ external appearance,
dress, (σχημα).

ܐܢܘܬܐ hypocrite

ܐܢܐ also, ܐܢܐ neither.

ܐܢܐܘܢ face, ܐܢܐܘܢ
over, ܐܢܐܘܢ according to,
towards.

ܐܢܘܬܐ a bishop.

ܐܢܐܘܢ to be anxious, uneasy.

ܐܢܐܘܢ four.

ܐܢܘܬܐ heterodox.

. ܘܢܐܘܬܐ .

ܐܢܐ a lion.

ܐܢܐ Arius.

ܐܢܐܘܢ Areopagite.

ܐܢܐܘܢ a ruler, a chief man.

ܐܢܐܘܢ a Syrian, a Gentile.

ܐܢܐܘܢ an errorist, a heretic.

ܐܢܐܘܢ heresy (αἵρεσις).

ܐܢܐ earth, land, country.

ܐܢܐ to find, *Ethpe.* to be found.

ܐܢܐܘܢ the six days work,
the creation.

ܐܢܐ to come, *Aph.* to lead, to
bring, to conduct.

ܐܢܐ, ܐܢܐ a place, a region.

. ܘܢܐܘܬܐ .

ܘܢܐܘܬܐ in, from, through, to.

ܘܢܐܘܬܐ a possessor of a bath.

ܘܢܐܘܬܐ, ܘܢܐܘܬܐ a pulpit (βήμα).

ܘܢܐܘܬܐ hence.

ܘܢܐܘܬܐ to be ashamed, *Aph.* to
make ashamed.

ܘܢܐܘܬܐ shame, disgrace.

ܘܢܐܘܬܐ, ܘܢܐܘܬܐ a counselor.

ܘܢܐܘܬܐ agreeableness,
amiableness.

ܘܢܐܘܬܐ awkward, uneducated.

ܘܒܐ.

ܘܒܐ *Pa.* ܘܒܐ to deride, to mock.

ܘܒܐܘܢܐ (from ܘܒܐܘܢܐ end) finally.

ܘܒܐܘܢܐ to cease, to destroy.

ܘܒܐܘܢܐ to conceive.

ܘܒܐܘܢܐ pregnant.

ܘܒܐܘܢܐ among, between.

ܘܒܐܘܢܐ m. ܘܒܐܘܢܐ evil.

ܘܒܐܘܢܐ m. an evil person-pl. ܘܒܐܘܢܐ,

ܘܒܐܘܢܐ.

ܘܒܐܘܢܐ malice.

ܘܒܐܘܢܐ Besoe (a monk-proper name).

ܘܒܐܘܢܐ = ܘܒܐܘܢܐ between, by ;

ܘܒܐܘܢܐ out ; ܘܒܐܘܢܐ

ܘܒܐܘܢܐ Mesopotamia.

ܘܒܐܘܢܐ, ܘܒܐܘܢܐ a house, ܘܒܐܘܢܐ

ܘܒܐܘܢܐ the Roman dominion.

ܘܒܐܘܢܐ Bethlehem (a proper name).

ܘܒܐܘܢܐ to weep.

ܘܒܐܘܢܐ without.

ܘܒܐܘܢܐ pl. m. sons. ܘܒܐܘܢܐ

Const. ܘܒܐܘܢܐ men, lit. sons

of men. ܘܒܐܘܢܐ is always used in the sing. for son.

ܘܒܐܘܢܐ to despise. *Part. P.* ܘܒܐܘܢܐ despised.

ܘܒܐܘܢܐ.

ܘܒܐܘܢܐ Basilus (a proper name).

ܘܒܐܘܢܐ f. joy, benignity.

ܘܒܐܘܢܐ m. back.

ܘܒܐܘܢܐ to perfume.

ܘܒܐܘܢܐ odors.

ܘܒܐܘܢܐ to seek, with ܘܒܐܘܢܐ to entreat, to demand.

ܘܒܐܘܢܐ enemy, an adversary.

ܘܒܐܘܢܐ the seeking, the finding out.

ܘܒܐܘܢܐ to take away.

ܘܒܐܘܢܐ m. small-ܘܒܐܘܢܐ feminine.

ܘܒܐܘܢܐ a small matter (for the *Adj.* small).

ܘܒܐܘܢܐ to explore, to discover, *Ethpa.* with ܘܒܐܘܢܐ to contemplate.

ܘܒܐܘܢܐ a gnat, a midge.

ܘܒܐܘܢܐ son. ܘܒܐܘܢܐ an inhabitant of the city.

ܘܒܐܘܢܐ to create.

ܘܒܐܘܢܐ Barabbas (a proper name).

ܘܒܐܘܢܐ a Barbarian.

ܘܒܐܘܢܐ Bardesanes (a proper name).

ܘܒܐܘܢܐ houses, pl. feminine.

ܘܒܐܘܢܐ to fall down, to bend the knees, *Ethpa.* to receive a benediction, to bless one's-self.

ܘܚܘܢܐ.

- ܘܚܘܢܐ but, yet.
 ܘܚܘܢܐ *Ethpa.* to become man.
 ܘܚܘܢܐ man.
 ܘܚܘܢܐ the lightning, brightness.
 ܘܚܘܢܐ, ܘܚܘܢܐ a daughter. pl. ܘܚܘܢܐ.
 ܘܚܘܢܐ, ܘܚܘܢܐ a young woman, a maiden.
 ܘܚܘܢܐ after, ܘܚܘܢܐ afterwards.
 ܘܚܘܢܐ ܘܚܘܢܐ soon, (literally), shortly thereupon.

ܘܚܘܢܐ.

- ܘܚܘܢܐ, ܘܚܘܢܐ an arrow, dart.
 ܘܚܘܢܐ to choose, to select.
 ܘܚܘܢܐ a side, a part, ܘܚܘܢܐ
 ܘܚܘܢܐ the wrong side, i. e. an enemy.
 ܘܚܘܢܐ the choice.
 ܘܚܘܢܐ a formation, a creature.
 ܘܚܘܢܐ a man, a person.
 ܘܚܘܢܐ Gethsemane (a proper name).
 ܘܚܘܢܐ *Pa.* ܘܚܘܢܐ to blaspheme.
 ܘܚܘܢܐ to meet with any one, to happen to any one.
 ܘܚܘܢܐ in the midst, ܘܚܘܢܐ within.
 ܘܚܘܢܐ a troop, a multitude.

ܘܚܘܢܐ.

- ܘܚܘܢܐ m. blasphemy.
 ܘܚܘܢܐ shame, disgrace.
 ܘܚܘܢܐ Guria (proper name of a woman).
 ܘܚܘܢܐ circumcision.
 ܘܚܘܢܐ to laugh, to mock.
 ܘܚܘܢܐ for.
 ܘܚܘܢܐ to uncover, to discover, *Ethpe.* to be discovered, to be made known.
 ܘܚܘܢܐ to rob, *Ethpe.* to be robbed.
 ܘܚܘܢܐ public, free.
 ܘܚܘܢܐ Galilee (a proper name).
 ܘܚܘܢܐ a revelation.
 ܘܚܘܢܐ to engrave.
 ܘܚܘܢܐ an accomplishment, perfection.
 ܘܚܘܢܐ to fulfill, to finish.
 ܘܚܘܢܐ mighty.
 ܘܚܘܢܐ *Pass. Part.* ܘܚܘܢܐ hidden, unknown.
 ܘܚܘܢܐ to lend.
 ܘܚܘܢܐ, ܘܚܘܢܐ race, family (*γένος*), offspring.
 ܘܚܘܢܐ *Aph.* ܘܚܘܢܐ to lie down.
 ܘܚܘܢܐ to scold, with ܘܚܘܢܐ.
 ܘܚܘܢܐ the north.
 ܘܚܘܢܐ a bone, a limb.

ⲉ mark of the *Genitive*; *Relative Pronoun*; while, that, there-with, in order that.

ⲉⲩⲩⲟ to offer, *Pa.* the same.

ⲉⲩⲩⲟ an offering.

ⲉⲩⲩⲟ to carry, to take, *Ethpe.* to be conducted, to conduct oneself.

ⲉⲩⲩⲟ to lie, *Pa.* ⲉⲩⲩⲟ.

ⲉⲩⲩⲟ a falsehood.

ⲉⲩⲩⲟ gold.

ⲉⲩⲩⲟ behavior.

ⲉⲩⲩⲟ David, sometimes written ⲉⲩⲩⲟ (a proper name).

ⲉⲩⲩⲟ, ⲉⲩⲩⲟ, ⲉⲩⲩⲟ, place.

ⲉⲩⲩⲟ, ⲉⲩⲩⲟ to crush.

ⲉⲩⲩⲟ to fear, to worship.

ⲉⲩⲩⲟ fear, terror, ⲉⲩⲩⲟ, ⲉⲩⲩⲟ superstition.

ⲉⲩⲩⲟ an evil spirit, the Devil.

ⲉⲩⲩⲟ to be possessed of an evil spirit.

* ⲉⲩⲩⲟ a word accompanying the *Possessive Pron.* § 16, ⲉⲩⲩⲟ who is my, or my.

ⲉⲩⲩⲟ thy, or who is thy.

ⲉⲩⲩⲟ but (ⲉⲩⲩⲟ).

ⲉⲩⲩⲟ a Judge.

ⲉⲩⲩⲟ judgment.

* This is formed from ⲉ and ⲩ. Vid. reference above. Tr.

ⲉⲩⲩⲟ.

ⲉⲩⲩⲟ Daison (the proper name of a river).

ⲉⲩⲩⲟ a cloister.

ⲉⲩⲩⲟ a monk.

ⲉⲩⲩⲟ monastic life.

ⲉⲩⲩⲟ testament (*διαθήκη*).

ⲉⲩⲩⲟ, ⲉⲩⲩⲟ pure, clean.

ⲉⲩⲩⲟ *Pa.* ⲉⲩⲩⲟ to purify.

ⲉⲩⲩⲟ to remember.

ⲉⲩⲩⲟ, and ⲉⲩⲩⲟ the blood.

ⲉⲩⲩⲟ a resemblance, an image, a likeness.

ⲉⲩⲩⲟ similar.

ⲉⲩⲩⲟ *Constr. St.* ⲉⲩⲩⲟ value.

ⲉⲩⲩⲟ to sleep.

ⲉⲩⲩⲟ sleeping; Matt. viii. 24, pl.

ⲉⲩⲩⲟ.

ⲉⲩⲩⲟ to weep.

ⲉⲩⲩⲟ *Ethpa.* to wonder at, to be astonished.

ⲉⲩⲩⲟ to judge, *Pass. Part.* ⲉⲩⲩⲟ judged.

ⲉⲩⲩⲟ the feast of the appearance of Christ; Epiphany.

ⲉⲩⲩⲟ the beard.

ⲉⲩⲩⲟ *Aph.* ⲉⲩⲩⲟ to comprehend.

ⲉⲩⲩⲟ an arm.

ⲉⲩⲩⲟ to encounter, to speak with any one.

ܐܘܪܐ.

ܐܘܪܐ.

ܐܘܪܐ lo!

ܐܘܪܐ *Pa.* ܐܘܪܐ to lead, to guide.

ܐܘܪܐ this, she, *Pron.* (*Chal.*, ܐܘܪܐ).

ܐܘܪܐ members.

ܐܘܪܐ honor, glory.

ܐܘܪܐ m. ܐܘܪܐ f. and ܐܘܪܐ m. ܐܘܪܐ f. that, the former; ܐܘܪܐ who;

ܐܘܪܐ since.

ܐܘܪܐ to be (*Verb Subst.*) *Fut.*

ܐܘܪܐ.

ܐܘܪܐ he, she.

ܐܘܪܐ them.

ܐܘܪܐ customs, deeds.

ܐܘܪܐ there, then.

ܐܘܪܐ a temple, a palace.

ܐܘܪܐ faith, belief, doctrine, ܐܘܪܐ ܐܘܪܐ the saving faith.

ܐܘܪܐ in like manner.

ܐܘܪܐ therefore.

ܐܘܪܐ, ܐܘܪܐ so, in this manner.

ܐܘܪܐ, ܐܘܪܐ hence, for, there.

ܐܘܪܐ *Pa.* to wander, to go forth, to walk.

ܐܘܪܐ they, these.

ܐܘܪܐ, ܐܘܪܐ m. ܐܘܪܐ f. plur. ܐܘܪܐ m. ܐܘܪܐ f. this.

ܐܘܪܐ.

ܐܘܪܐ advantage, pleasure.

ܐܘܪܐ to return, *Aph.* to lead back.

ܐܘܪܐ Herod (a proper name.)

ܐܘܪܐ here, hither.

ܐܘܪܐ, ܐܘܪܐ now, at present.

ܐ.

ܐ. ܐ the letter *Vau*, and.

ܐ.

ܐܘܪܐ to redeem, *Fut.* ܐܘܪܐ, *Pa.*

ܐܘܪܐ.

ܐܘܪܐ, ܐܘܪܐ time, pl. ܐܘܪܐ Acts xvii. 26.

ܐܘܪܐ ܐܘܪܐ or ܐܘܪܐ ܐܘܪܐ

twice; ܐܘܪܐ ܐܘܪܐ thrice;

ܐܘܪܐ ܐܘܪܐ before.

ܐܘܪܐ to grow dumb, to put to silence.

ܐܘܪܐ just, upright.

ܐܘܪܐ to be just, ܐܘܪܐ it befits, it is suitable, it is becoming.

ܐܘܪܐ agreement, correspondence.

ܐܘܪܐ alms.

ܐܘܪܐ *Adv.* carefully.

ܐܘܪܐ *Ethpa.* to beware.

ܐܘܪܐ praise, show, splendor.

ܐܘܪܐ Zenobius (a proper name).

ܘܝܐ.

- ܘܝܐ, ܘܝ to move, to be restless.
 ܘܝܐܘܢܐ a moving, a dance.
 ܘܝܐܘܢܐ hyssop.
 ܘܝܐܘܢܐ honor, splendor.
 ܘܝܐܘܢܐ a weed.
 ܘܝܐܘܢܐ to arm.
 ܘܝܐܘܢܐ to conquer, to vanquish.
 ܘܝܐܘܢܐ a conqueror.
 ܘܝܐܘܢܐ a song.
 ܘܝܐܘܢܐ species, kind.
 ܘܝܐܘܢܐ m. fornication.
 ܘܝܐܘܢܐ fornication.
 ܘܝܐܘܢܐ ܕܠܐ ܘܝܐܘܢܐ little, ܘܝܐܘܢܐ not
 small.
 ܘܝܐܘܢܐ to cry, to call.
 ܘܝܐܘܢܐ cross.
 ܘܝܐܘܢܐ to crucify, to torture.

ܘܝܐ.

- ܘܝܐܘܢܐ free, ܘܝܐܘܢܐ free.
 ܘܝܐܘܢܐ ought.
 ܘܝܐܘܢܐ quiet, concealed resi-
 dence.
 ܘܝܐܘܢܐ beloved, pl. ܘܝܐܘܢܐ.
 ܘܝܐܘܢܐ Habib (a proper name).
 ܘܝܐܘܢܐ an associate, the other,
 any one.
 ܘܝܐܘܢܐ to enclose.
 ܘܝܐܘܢܐ a feast, a feast day.

ܘܝܐ.

- ܘܝܐܘܢܐ lame.
 ܘܝܐܘܢܐ m. ܘܝܐܘܢܐ f. one, a certain one,
 any one ܘܝܐܘܢܐ sunday.
 ܘܝܐܘܢܐ to rejoice; ܘܝܐܘܢܐ
 ܘܝܐܘܢܐ to rejoice very much.
 ܘܝܐܘܢܐ rejoicing.
 ܘܝܐܘܢܐ mutual, reciprocal.
 ܘܝܐܘܢܐ, ܘܝܐܘܢܐ gladness.
 ܘܝܐܘܢܐ joy.
 ܘܝܐܘܢܐ the breast, pl. suff. Luke,
 xxiii. 48.
 ܘܝܐܘܢܐ to surround, to flow around.
 ܘܝܐܘܢܐ honor, majesty.
 ܘܝܐܘܢܐ around.
 ܘܝܐܘܢܐ to renew.
 ܘܝܐܘܢܐ new, pl. ܘܝܐܘܢܐ.
 ܘܝܐܘܢܐ Pa. ܘܝܐܘܢܐ to show, to in-
 dicate.
 ܘܝܐܘܢܐ love.
 ܘܝܐܘܢܐ perseverance, patience.
 ܘܝܐܘܢܐ injury.
 ܘܝܐܘܢܐ to see *Ethpe.* to be seen, to
 appear.
 ܘܝܐܘܢܐ a vision, pl. ܘܝܐܘܢܐ an
 apparition.
 ܘܝܐܘܢܐ June.
 ܘܝܐܘܢܐ to bind.

ܡܘܨܐ.

- ܡܘܨܐ bond, union.
 ܘܘܘܘܐ a view.
 ܡܘܨܐ to err, to sin.
 ܡܘܨܐ m. sin, crime, pl. ܡܘܨܐܐ, ܡܘܨܐܐ and ܡܘܨܐܐ.
 ܡܘܨܐ f. sin.
 ܡܘܨܐ wheat, pl. ܡܘܨܐ.
 ܡܘܨܐ to live, *Aph.* ܡܘܨܐ.
 ܡܘܨܐ and ܡܘܨܐ life. (It always has the plural form but generally a singular signification.)
 ܡܘܨܐ m. a debtor, pl. ܡܘܨܐܐ.
 ܡܘܨܐ living creature, an animal, a monster.
 ܡܘܨܐ, ܡܘܨܐ a force, an army.
 ܡܘܨܐ to strengthen.
 ܡܘܨܐ and ܡܘܨܐ strong.
 ܡܘܨܐ linen, fine linen.
 ܡܘܨܐ, ܡܘܨܐ wise, plural ܡܘܨܐܐ and ܡܘܨܐܐ.
 ܡܘܨܐ wisdom.
 ܡܘܨܐ vinegar.
 ܡܘܨܐ a gnat, a fly.
 ܡܘܨܐ to mingle, *Ethpa.* to take part, to associate with any one.
 ܡܘܨܐ, ܡܘܨܐ sound, healthy.
 ܡܘܨܐ to wash.

ܡܘܨܐ.

- ܡܘܨܐ to dream, *Ethpe.* to recover.
 ܡܘܨܐ for, instead of.
 ܡܘܨܐ *Ethpe.* to be angry.
 ܡܘܨܐ anger, wrath.
 ܡܘܨܐ a sigh.
 ܡܘܨܐ we, us, pl. c. from ܡܘܨܐ.
 ܡܘܨܐ a heathen, an idolater.
 ܡܘܨܐ, ܡܘܨܐ far be it.
 ܡܘܨܐ vehement, strong.
 ܡܘܨܐ to envy, with ܘܘܘܘܐ.
 ܡܘܨܐ to cover *Ethpa.* to conceal one's-self.
 ܡܘܨܐܐ diligently.
 ܡܘܨܐ *Aph.* to blush, to be ashamed.
 ܡܘܨܐ the back, the loins.
 ܡܘܨܐ to be white.
 ܡܘܨܐ to see, to look out.
 ܡܘܨܐ, ܡܘܨܐ to curse, to detest.
 ܡܘܨܐ *Pa.* to liberate.
 ܡܘܨܐ a magician, a sorcerer.
 ܡܘܨܐ f. from ܡܘܨܐ finally, the end, enough.
 ܡܘܨܐ endurance, suffering.
 ܡܘܨܐ, ܡܘܨܐ darkness, pl ܡܘܨܐܐ Eph. iv. 18.
 ܡܘܨܐ to mark, to seal.
 ܡܘܨܐ a seal.

ܘܢܘܢܐ.

ܘܢܘܢܐ.

ܘܢܘܢܐ a rumor, a report.

ܘܢܘܢܐ *Adj.* good. *Adv.* very.ܘܢܘܢܐ *Part. P. m.* sealed.

ܘܢܘܢܐ seal.

ܘܢܘܢܐ *Pa.* ܘܢܘܢܐ to be ready, to be willing.

ܘܢܘܢܐ the pious, the good.

ܘܢܘܢܐ happy, blessed.

ܘܢܘܢܐ, and ܘܢܘܢܐ kind, family, offspring.

ܘܢܘܢܐ vine, branch.

ܘܢܘܢܐ readiness.

ܘܢܘܢܐ a part (*tomus.*)

ܘܢܘܢܐ, ܘܢܘܢܐ to swim over anything, to overflow.

ܘܢܘܢܐ a mountain.

ܘܢܘܢܐ distress, misfortune.

ܘܢܘܢܐ that which is concealed, ܘܢܘܢܐ secret.

ܘܢܘܢܐ goodness, excellence, benevolence, grace.

ܘܢܘܢܐ to order, (τάρτισιν).

ܘܢܘܢܐ an arrangement, order, state (τάρτις).

ܘܢܘܢܐ, ܘܢܘܢܐ a young man, a youth.

ܘܢܘܢܐ a girl, a maiden.

ܘܢܘܢܐ.

ܘܢܘܢܐ to carry.

ܘܢܘܢܐ *Ethpa.* to be dispersed.

ܘܢܘܢܐ foul, detestable.

ܘܢܘܢܐ unclean.

ܘܢܘܢܐ uncleanliness.

ܘܢܘܢܐ to wander, to wander around, to forget, with ܘܢܘܢܐ to fall from something, to apostatize, *Aph.* to mislead, to deceive, to cheat.

ܘܢܘܢܐ error, heresy.

ܘܢܘܢܐ to taste, to taste well.

ܘܢܘܢܐ to be laden, to bear, *Aph.* to cause to carry, to bring.(ܘܢܘܢܐ = ܘܢܘܢܐ) ܘܢܘܢܐ to overrun. *Aph.* ܘܢܘܢܐ to overflow, to fill.ܘܢܘܢܐ, *Ethpe.* ܘܢܘܢܐ to acquiesce, to obey.

ܘܢܘܢܐ to chase away, to drive away.

ܘܢܘܢܐ to strike, *Ethpe.* ܘܢܘܢܐ.

ܘܢܘܢܐ a leaf.

ܘܢܘܢܐ.

ܘܢܘܢܐ, ܘܢܘܢܐ fine, suitable, proper.

ܘܢܘܢܐ to wish very much, *Ethpa.* the same.

ܘܢܘܢܐ to lead, to lead away.

ܘܢܘܢܐ to dry up.

ܘܚܘܪܐ

ܘܚܘܪܐ *hand*, ܘܚܘܪܐ *by, with help,*
on account of.

ܘܚܘܪܐ *Aph.* ܘܚܘܪܐ *to thank, with*
ܘܚܘܪܐ *to believe in something, to*
confess.

ܘܚܘܪܐ *m. acknowledged, known.*

ܘܚܘܪܐ *f. knowledge.*

ܘܚܘܪܐ *to know, to be acquainted*
with; Ethpe. to be known;
Aph. to make known, to in-
dicatē.

ܘܚܘܪܐ *ܘܚܘܪܐ an acquaintance, one*
known.

ܘܚܘܪܐ *ܘܚܘܪܐ knowledge, insight, de-*
vice.

ܘܚܘܪܐ *ܘܚܘܪܐ to give, Imperative*
ܘܚܘܪܐ; with ܘܚܘܪܐ to give
up one's life.

ܘܚܘܪܐ ܘܚܘܪܐ ܘܚܘܪܐ *Judæa, ܘܚܘܪܐ ܘܚܘܪܐ*
pl. Jews.

ܘܚܘܪܐ ܘܚܘܪܐ *Jovinian (a proper*
name).

ܘܚܘܪܐ ܘܚܘܪܐ *John (a proper name.)*

ܘܚܘܪܐ ܘܚܘܪܐ *Joseph (a proper name).*

ܘܚܘܪܐ ܘܚܘܪܐ *Julius (a proper name).*

ܘܚܘܪܐ ܘܚܘܪܐ *Julian (a proper*
name).

ܘܚܘܪܐ ܘܚܘܪܐ *a doctrine, teaching.*

ܘܚܘܪܐ ܘܚܘܪܐ *ܘܚܘܪܐ day, ܘܚܘܪܐ*
ܘܚܘܪܐ to day,

ܘܚܘܪܐ

ܘܚܘܪܐ *ܘܚܘܪܐ daily.*
ܘܚܘܪܐ a Greek, ܘܚܘܪܐ Adverb.
ܘܚܘܪܐ in the Greek manner, accord-
ing to the Greeks.

ܘܚܘܪܐ ܘܚܘܪܐ *use, advantage.*

ܘܚܘܪܐ *a hermit.*

ܘܚܘܪܐ *ܘܚܘܪܐ to bring forth, Ethpe. to*
be born.

ܘܚܘܪܐ *ܘܚܘܪܐ birth.*

ܘܚܘܪܐ *ܘܚܘܪܐ a small boy, a child.*

ܘܚܘܪܐ *ܘܚܘܪܐ a teacher, a learned*
man.

ܘܚܘܪܐ *ܘܚܘܪܐ to learn, Aph. to inform.*

ܘܚܘܪܐ *ܘܚܘܪܐ the sea.*

ܘܚܘܪܐ *ܘܚܘܪܐ to swear, Aph. to cause to*
swear, to swear to.

ܘܚܘܪܐ *ܘܚܘܪܐ the right hand, the right.*

ܘܚܘܪܐ *ܘܚܘܪܐ a suckling, a baby.*

ܘܚܘܪܐ *Aph. to add.*

ܘܚܘܪܐ *ܘܚܘܪܐ to increase rapidly.*

ܘܚܘܪܐ *ܘܚܘܪܐ Jacob (a proper name).*

ܘܚܘܪܐ *ܘܚܘܪܐ one who takes care.*

ܘܚܘܪܐ *ܘܚܘܪܐ to burn.*

ܘܚܘܪܐ *ܘܚܘܪܐ flame, holocaust.*

ܘܚܘܪܐ ܘܚܘܪܐ *ܘܚܘܪܐ illustrious, honored,*
great.

ܘܚܘܪܐ *ܘܚܘܪܐ to be great, to increase (in*
respectability).

ܘܢܐ.

ܘܢܐ sad, sorrowful, *Ethpe.* to pass by, to go.

ܘܢܐܝܢܐ, ܘܢܐܝܠܐ infirm, weak.

ܘܢܐ *Aph.* to announce (*ἄγγελλειν*).

ܘܢܐܝܚܪܝܢܐ a christian.

ܘܢܐܝܠܐ to involve, to roll up, to pass by.

ܘܢܐܝܠܐ a roll, a scroll.

ܘܢܐܝܠܐ a collision, a shock.

ܘܢܐܝܠܐ *Ethpa.*, ܘܢܐܝܠܐ to humbly entreat.

ܘܢܐܝܠܐ to write, *Aph.* the same.

ܘܢܐܝܠܐ a writing, a book.

ܘܢܐܝܠܐ flax, linen.

ܘܢܐܝܠܐ a shoulder.

ܘܢܐܝܠܐ to remain, to remain behind.

ܘܠܐ.

ܘܠܐ not, no ; ܘܠܐܝܢܐ lest, without.

ܘܠܐܝܢܐ heart.

ܘܠܐܝܢܐ to arouse, to cheer.

ܘܠܐܝܢܐ dress, a garment.

ܘܠܐܝܢܐ a decision, reliance.

ܘܠܐܝܢܐ to hold, to take hold.

ܘܠܐܝܢܐ outside, without.

ܘܠܐܝܢܐ to clothe, to cover.

ܘܠܐܝܢܐ *Pa.* to accompany, *Ethpa.* to be accompanied, to be confirmed.

ܘܠܐܝܢܐ.

ܘܠܐܝܢܐ abuse, insult.

ܘܠܐܝܢܐ against, towards.

ܘܠܐܝܢܐ to, by, besides, with.

ܘܠܐܝܢܐ to blot out.

ܘܠܐܝܢܐ only, alone.

ܘܠܐܝܢܐ bread.

ܘܠܐܝܢܐ, ܘܠܐܝܢܐ, ܘܠܐܝܢܐ night, *pl.*

ܘܠܐܝܢܐ &c.

ܘܠܐܝܢܐ it is not.

ܘܠܐܝܢܐ an insane person.

ܘܠܐܝܢܐ over, up ; ܘܠܐܝܢܐ before, besides.

ܘܠܐܝܢܐ to eat.

ܘܠܐܝܢܐ opponent.

ܘܠܐܝܢܐ, ܘܠܐܝܢܐ tongue, language.

ܘܠܐܝܢܐ.

ܘܠܐܝܢܐ that, what ; ܘܠܐܝܢܐ when.

ܘܠܐܝܢܐ word, discourse, a part of speech.

ܘܠܐܝܢܐ a handle, a covering.

ܘܠܐܝܢܐ spring, fountain.

ܘܠܐܝܢܐ a blessing, a benediction.

ܘܠܐܝܢܐ, ܘܠܐܝܢܐ scroll, volume, roll.

ܘܠܐܝܢܐ freely.

ܘܠܐܝܢܐ, ܘܠܐܝܢܐ a wise man, *pl.*

ܘܠܐܝܢܐ.

ܦܪܝܫܐ.

- ܦܪܝܫܐ an altar.
 ܦܪܝܫܐ a desert.
 ܦܪܝܫܐܘܬܐ redemption.
 ܦܪܝܫܐ a cloister, a chamber.
 ܦܪܝܫܐ thus, thence, therefore.
 ܦܪܝܫܐܘܬܐ, ܦܪܝܫܐܘܬܐ a town, a city.
 ܦܪܝܫܐܘܬܐ something, ܘܢܝܫܐܘܬܐ nothing.
 ܦܪܝܫܐܘܬܐ eastern, ܦܪܝܫܐܘܬܐ the East.
 ܦܪܝܫܐܘܬܐ a song, a hymn.
 ܦܪܝܫܐܘܬܐ believing, with ܦܪܝܫܐܘܬܐ orthodox.
 ܦܪܝܫܐܘܬܐ prompt, ready.
 ܦܪܝܫܐܘܬܐ a gift.
 ܦܪܝܫܐܘܬܐ, *Pa.* ܦܪܝܫܐܘܬܐ to deride.
 ܦܪܝܫܐܘܬܐ myrrh.
 ܦܪܝܫܐܘܬܐ death.
 ܦܪܝܫܐܘܬܐ to strike, to prick, to bite.
 ܦܪܝܫܐܘܬܐ a blow, plague, *pl.*
 ܦܪܝܫܐܘܬܐ.
 ܦܪܝܫܐܘܬܐ weak, humble.
 ܦܪܝܫܐܘܬܐ on the morrow.
 ܦܪܝܫܐܘܬܐ a tempest, *pl.* waves.
 ܦܪܝܫܐܘܬܐ to go, to come, to arrive,
 3 *f. Pret.* ܦܪܝܫܐܘܬܐ.
 ܦܪܝܫܐܘܬܐ from, of, over, on account
 of; ܦܪܝܫܐܘܬܐ while.

ܦܪܝܫܐܘܬܐ.

- ܦܪܝܫܐܘܬܐ a heretic, a seducer.
 ܦܪܝܫܐܘܬܐ secretly.
 ܦܪܝܫܐܘܬܐ water.
 ܦܪܝܫܐܘܬܐ to die, *Aph.* to cause to die,
 to mortify.
 ܦܪܝܫܐܘܬܐ distinguished, excellent.
 ܦܪܝܫܐܘܬܐ humility, modesty.
 ܦܪܝܫܐܘܬܐ affable, modest.
 ܦܪܝܫܐܘܬܐ now, immediately.
 ܦܪܝܫܐܘܬܐ lowliness, intelli-
 gence.
 ܦܪܝܫܐܘܬܐ, ܦܪܝܫܐܘܬܐ to be depressed.
 ܦܪܝܫܐܘܬܐ to be full, *Pa.* to fill, *Ethpe.*
 to be filled.
 ܦܪܝܫܐܘܬܐ word, saying, *plur.* ܦܪܝܫܐܘܬܐ.
 ܦܪܝܫܐܘܬܐ an angel, a messenger.
 ܦܪܝܫܐܘܬܐ a captain.
 ܦܪܝܫܐܘܬܐ to advise, to consult, to
 reign.
 ܦܪܝܫܐܘܬܐ, ܦܪܝܫܐܘܬܐ a king.
 ܦܪܝܫܐܘܬܐ a kingdom.
 ܦܪܝܫܐܘܬܐ to speak, to converse.
 ܦܪܝܫܐܘܬܐ *Abs.* word.
 ܦܪܝܫܐܘܬܐ *Emph.*, word *pl.* ܦܪܝܫܐܘܬܐ.
 ܦܪܝܫܐܘܬܐ a teacher, a learned man.
 ܦܪܝܫܐܘܬܐ learning.
 ܦܪܝܫܐܘܬܐ speech.

ܡܢ.

ܡܢ who? ; ܡܢ that, which,
ܡܢܐ who is this?

ܡܢ certainly (*μὲν*); it often is
superfluous.

ܡܢ of, from, on account of, since;

ܡܢ ܟܗܠ from, of; ܡܢ

ܐܚܝܢܐ afterwards, hereafter,

with suff. ܡܢܐ of us.

ܡܢܐ what?

ܡܢܝܢܐ a faithful servant.

ܡܢܠܐ a candlestick.

ܡܢܐ a part.

ܡܢܠܐܢܐ patience.,

ܡܢܠܐܢܐ poor.

ܡܢܠܐܢܐܢܐ f. baptism.

ܡܢܠܐܢܐܢܐ, ܡܢܠܐܢܐ a hollow, a
cavern.

ܡܢܠܐܢܐܢܐ an interpreter,
an explainer.

ܡܢܠܐܢܐܢܐ possible.

ܡܢܠܐܢܐܢܐ to be able, *Ethpe.* the same,
to have power to do (with ܐ
by, through).

ܡܢܠܐܢܐܢܐ splendor, light.

ܡܢܠܐܢܐܢܐ in the midst.

ܡܢܠܐܢܐܢܐ midst.

ܡܢܠܐܢܐܢܐ, ܡܢܠܐܢܐ, ܡܢܠܐܢܐ Lord, Sir, ܡܢܠܐܢܐ
literally my Lord (title for
bishop or any other ecclesias-

ܡܢܠܐܢܐܢܐ.

tical person), ܡܢܠܐܢܐ our Lord,
(i. e. Christ); ܡܢܠܐܢܐ title for
ecclesiastical ladies.

ܡܢܠܐܢܐܢܐ a pearl, a precious
stone.

ܡܢܠܐܢܐܢܐ to fall off, to cast away,
to make free.

ܡܢܠܐܢܐܢܐ a falling off, an injury.

ܡܢܠܐܢܐܢܐ bold, impudent, *Adv.*

ܡܢܠܐܢܐܢܐ.

ܡܢܠܐܢܐܢܐ a garment.

ܡܢܠܐܢܐܢܐ bitter, sorrowful.

ܡܢܠܐܢܐܢܐ a chariot, a throne.

ܡܢܠܐܢܐܢܐ that which relates to
Christ.

ܡܢܠܐܢܐܢܐ a flock, an assembly, a
community.

ܡܢܠܐܢܐܢܐ a messenger.

ܡܢܠܐܢܐܢܐ to anoint.

ܡܢܠܐܢܐܢܐ changable, variegated.

ܡܢܠܐܢܐܢܐ the Anointed, the Mes-
siah.

ܡܢܠܐܢܐܢܐ known, distinguished.

ܡܢܠܐܢܐܢܐ complete, perfect.

ܡܢܠܐܢܐܢܐ a deacon, a minister.

ܡܢܠܐܢܐܢܐ the office of a dea-
con.

ܡܢܠܐܢܐܢܐ a person sick of the palsy.

ܡܢܠܐܢܐܢܐ a position, a bed.

ܩܘܪܒܘܢܐܘܬܐ.

ܩܘܪܒܘܢܐܘܬܐ f. obedience.

ܩܘܪܒܘܢܐܘܬܐ to extend.

ܩܘܪܒܘܢܐܘܬܐ time, a period.

ܩܘܪܒܘܢܐܘܬܐ an interpreter.

ܩܘܪܒܘܢܐܘܬܐ necessity.

ܩܘܪܒܘܢܐܘܬܐ a catechumen.

ܩ.

ܩܘܪܒܘܢܐܘܬܐ m. a prophet, Matt. i. 22.

ܩܘܪܒܘܢܐܘܬܐ pl.

ܩܘܪܒܘܢܐܘܬܐ f. prophecy.

ܩܘܪܒܘܢܐܘܬܐ drawing out, patience, suffering.

ܩܘܪܒܘܢܐܘܬܐ shining, bright.

ܩܘܪܒܘܢܐܘܬܐ to shine, *Aph.* to light, *Ethpa.* to be bright.

ܩܘܪܒܘܢܐܘܬܐ a river.

ܩܘܪܒܘܢܐܘܬܐ m. light, from ܩܘܪܒܘܢܐܘܬܐ to shine.

ܩܘܪܒܘܢܐܘܬܐ to repose, to be appeased, *Aph.* to lay aside, to put away.

ܩܘܪܒܘܢܐܘܬܐ rest.

ܩܘܪܒܘܢܐܘܬܐ a stranger,

ܩܘܪܒܘܢܐܘܬܐ f. also *Neuter*.

ܩܘܪܒܘܢܐܘܬܐ to sleep.

ܩܘܪܒܘܢܐܘܬܐ distribution, expending.

ܩܘܪܒܘܢܐܘܬܐ fire.

ܩܘܪܒܘܢܐܘܬܐ.

ܩܘܪܒܘܢܐܘܬܐ abstemiousness.

ܩܘܪܒܘܢܐܘܬܐ a valley.

ܩܘܪܒܘܢܐܘܬܐ to go down, to descend, *Aph.* to lay down, to take down, to bring, to deliver.

ܩܘܪܒܘܢܐܘܬܐ m. a garment, pl. ܩܘܪܒܘܢܐܘܬܐ.

ܩܘܪܒܘܢܐܘܬܐ.

ܩܘܪܒܘܢܐܘܬܐ to drop.

ܩܘܪܒܘܢܐܘܬܐ to take care of, to watch.

ܩܘܪܒܘܢܐܘܬܐ f. lenity, meekness.

ܩܘܪܒܘܢܐܘܬܐ Nicaea (a proper name).

ܩܘܪܒܘܢܐܘܬܐ, ܩܘܪܒܘܢܐܘܬܐ a yoke, a bow.

ܩܘܪܒܘܢܐܘܬܐ guilt, injury, crime.

ܩܘܪܒܘܢܐܘܬܐ to augment, to honor, to sacrifice, to slay.

ܩܘܪܒܘܢܐܘܬܐ law.

ܩܘܪܒܘܢܐܘܬܐ to take, to receive.

ܩܘܪܒܘܢܐܘܬܐ temptation.

ܩܘܪܒܘܢܐܘܬܐ to pour, *Ethpe.* ܩܘܪܒܘܢܐܘܬܐ.

ܩܘܪܒܘܢܐܘܬܐ to ascend.

ܩܘܪܒܘܢܐܘܬܐ refreshment.

ܩܘܪܒܘܢܐܘܬܐ to fall.

ܩܘܪܒܘܢܐܘܬܐ to go out, *Aph.* to take out,

ܩܘܪܒܘܢܐܘܬܐ spread.

ܩܘܪܒܘܢܐܘܬܐ the soul, reflexive, self.

ܩܘܪܒܘܢܐܘܬܐ to fight, to attack.

ܩܘܪܒܘܢܐܘܬܐ to plant.

ܦܪܝܢܐ.

- ܦܪܝܢܐ a victory, an exploit.
 ܦܪܝܢܐ Nesibis in Mesopotamia (a proper name).
 ܦܪܝܢܐ victorious, superior, clear.
 ܦܪܝܢܐ *Ethpa.* to be avenged.
 ܦܪܝܢܐ to adhere, to follow.
 ܦܪܝܢܐ to dig, to dig out.
 ܦܪܝܢܐ (*pl.* ܦܪܝܢܐ) a woman.
 ܦܪܝܢܐ a downfall, a curse.

ܦܪܝܢܐ.

- ܦܪܝܢܐ silver, money.
 ܦܪܝܢܐ a bushel.
 ܦܪܝܢܐ an old man, *Adj.* old.
 ܦܪܝܢܐ dense, extensive.
 ܦܪܝܢܐ an ode, a song.
 ܦܪܝܢܐ to be satisfied.
 ܦܪܝܢܐ to believe, *Pa.* to declare, to forbear, *Aph.* to suppose.
 ܦܪܝܢܐ hope.
 ܦܪܝܢܐ to multiply, to increase.
 ܦܪܝܢܐ to worship, to honor.
 ܦܪܝܢܐ worship, honor.
 ܦܪܝܢܐ a cluster.
 ܦܪܝܢܐ, ܦܪܝܢܐ much, *Adv.* very.
 ܦܪܝܢܐ a multitude.

ܦܪܝܢܐܐ.

- ܦܪܝܢܐܐ to order, to arrange.
 ܦܪܝܢܐܐ to testify, to witness, *Aph.* to die as a martyr.
 ܦܪܝܢܐܐ *Emph.* of ܦܪܝܢܐܐ a witness, a martyr (= *μαρτυρ*).
 ܦܪܝܢܐܐ testimony, witness, martyred one.
 ܦܪܝܢܐܐ a multitude.
 ܦܪܝܢܐܐ offense.
 ܦܪܝܢܐܐ to long for something, to take pleasure in.
 ܦܪܝܢܐܐ thought.
 ܦܪܝܢܐܐ reception, ascension to heaven.
 ܦܪܝܢܐܐ, ܦܪܝܢܐܐ to place, to inter, to add, ܦܪܝܢܐܐ to shut, ܦܪܝܢܐܐ to write or compose books,
 ܦܪܝܢܐܐ to punish with death, *Ethpe.* to be interred, to be buried.
 ܦܪܝܢܐܐܐ synod (*σὺνοδος*).
 ܦܪܝܢܐܐܐ indigence, poverty, need.
 ܦܪܝܢܐܐܐ a deed, an occurrence.
 ܦܪܝܢܐܐܐ Syria.
 ܦܪܝܢܐܐܐ *Adv.* Syriac, in the Syriac.

ܘܗܘܢܐ.

ܘܗܘܢܐ a Syrian, *Adj.* Syrian.

ܘܗܘܢܐ to pull down, *Pa.* to destroy, *Ethpa.* to be dispersed.

ܘܗܘܢܐ Satan (a proper name).

ܘܗܘܢܐ a side, a page.

ܘܗܘܢܐ to bear, to endure, to tolerate.

ܘܗܘܢܐ the laying on (of hands).

ܘܗܘܢܐ an assembly.

ܘܗܘܢܐ a sword (ξίφος).

ܘܗܘܢܐ to expect, *Pa.* ܘܗܘܢܐ to wait.

ܘܗܘܢܐ transgression.

ܘܗܘܢܐ to ascend.

ܘܗܘܢܐ, ܘܗܘܢܐ to place, to lay upon, to commit.

ܘܗܘܢܐ to support, ܘܗܘܢܐ to take refreshment, to tarry.

ܘܗܘܢܐ left, wrong.

ܘܗܘܢܐ to hate.

ܘܗܘܢܐ hated, mean.

ܘܗܘܢܐ to need, ܘܗܘܢܐ *Part. Pass. Pe.*

ܘܗܘܢܐ to make, to do, to visit (the sick).

ܘܗܘܢܐ a scribe, *pl.* ܘܗܘܢܐ, ܘܗܘܢܐ.

ܘܗܘܢܐ, ܘܗܘܢܐ a ship.

ܘܗܘܢܐ, ܘܗܘܢܐ a book.

ܘܗܘܐ.

ܘܗܘܐ, *pl.* ܘܗܘܐ the mouth, the lips.

ܘܗܘܐ *Pa.* to dishonor, to violate.

ܘܗܘܐ.

ܘܗܘܐ a feast, a feast-day.

ܘܗܘܐ to do, to perform, to yield, to make something (with a double Accusative).

ܘܗܘܐ *m.* servant, *pl.* ܘܗܘܐ,

ܘܗܘܐ Mat. xiii. 27.

ܘܗܘܐ creator.

ܘܗܘܐ to pass by, to pass over; with ܘܐ, to pass around.

ܘܗܘܐ Hebrew, Ad. Hebrewly.

ܘܗܘܐ, ܘܗܘܐ shortly.

ܘܗܘܐ, ܘܗܘܐ a young cow.

ܘܗܘܐ until, ܘܗܘܐ not yet; ܘܗܘܐ

until, ܘܗܘܐ until that;

ܘܗܘܐ time.

ܘܗܘܐ *Pa.* to support, to aid.

ܘܗܘܐ church.

ܘܗܘܐ to act unjustly.

ܘܗܘܐ, ܘܗܘܐ unjust, sinful.

ܘܗܘܐ wicked, ungodly.

ܕܚܡܳܐ.

ܕܚܡܳܐ a habitation, an abode.

ܕܚܡܳܐ death.

ܕܚܡܳܐ an answer, an alternative song.

ܕܚܡܳܐ, ܕܚܡܳܐ *Ethpe.* to be troubled.

ܕܚܡܳܐ uncircumcision.

ܕܚܳܐ or ܕܳܐ to watch.

ܕܚܳܐ to blot.

ܕܚܳܐ custom.

ܕܚܳܐ, ܕܚܳܐ eye.

ܕܚܳܐ to arouse, *Aph.* to stir up.

ܕܚܳܐ a guardian angel.

ܕܚܳܐ over, to, against, on account of; ܕܳܐ because.

ܕܚܳܐ avarice.

ܕܚܳܐ, ܕܚܳܐ cause.

ܕܚܳܐ an altar, Acts xvii. 23.

ܕܚܳܐ, ܕܚܳܐ to go, with ܳܐ to go into, with ܳܐ to carry on prohibited intercourse with any one, *Ethpe.* to go into, *Aph.* to lead, to lead into.

ܕܚܳܐ, *Emph.* ܕܚܳܐ world, race, generation.

ܕܚܳܐ with, above.

ܕܚܳܐ, ܕܚܳܐ a nation, *pl.* ܕܚܳܐ.

ܕܚܳܐ to suffer one's-self to be dipped, to suffer one's-self to be baptized.

ܕܚܳܐ.

ܕܚܳܐ dipping, baptism.

ܕܚܳܐ a pillar.

ܕܚܳܐ an inhabitant.

ܕܚܳܐ trouble, labor.

ܕܚܳܐ to dwell.

ܕܚܳܐ to hear, to answer, *Ethpe.* to converse.

ܕܚܳܐ piety.

ܕܚܳܐ one who is dead.

ܕܚܳܐ a cloud.

ܕܚܳܐ twenty.

ܕܚܳܐ *Pa.* to inter.

ܕܚܳܐ aversion, opposition.

ܕܚܳܐ *Pael,* to inquire.

ܕܚܳܐ a root.

ܕܚܳܐ to flee.

ܕܚܳܐ to avail, to prevail.

ܕܚܳܐ prepared, *Part.* (put for the future).

ܕܚܳܐ ancient, old, f. ܕܚܳܐ.

ܕܚܳܐ, ܕܚܳܐ rich.

ܕܚܳܐ.

ܕܚܳܐ fruit, *pl.* ܕܚܳܐ.

ܕܚܳܐ to meet, to happen to (with ܳܐ).

ܕܚܳܐ, ܕܚܳܐ body.

ܘܢܘܢܐ.

ܘܢܘܢܐ a word, a matter.
 ܘܢܘܢܐ, ܘܢܘܢܐ wide.
 ܘܢܘܢܐ to open.
 ܘܢܘܢܐ *pl. m.* idols, images.
 ܘܢܘܢܐ an idol, an image of a false
 god.

ܘܢܘܢܐ.

ܘܢܘܢܐ to be filthy.
 ܘܢܘܢܐ vile, filthy.
 ܘܢܘܢܐ to be willing, to wish.
 ܘܢܘܢܐ will, ܘܢܘܢܐ, ܘܢܘܢܐ,
 ܘܢܘܢܐ of one's-self, freely.
 ܘܢܘܢܐ willing, ready.
 ܘܢܘܢܐ will.
 ܘܢܘܢܐ will, purpose.
 ܘܢܘܢܐ to thirst.
 ܘܢܘܢܐ, ܘܢܘܢܐ to fast.
 ܘܢܘܢܐ days of fasting, fast days.
 ܘܢܘܢܐ a figure, a pretence.
 ܘܢܘܢܐ to incline, *Pa.* to pray, with
 ܘܢܘܢܐ to pray for any one, to
 bless.
 ܘܢܘܢܐ, ܘܢܘܢܐ inclined.
 ܘܢܘܢܐ *Ethpe.* to be crucified.
 ܘܢܘܢܐ a prayer, an entreaty.

ܘܢܘܢܐ.

ܘܢܘܢܐ a cross.
 ܘܢܘܢܐ a figure, an image.
 ܘܢܘܢܐ early time, dawn.
 ܘܢܘܢܐ *Ethpe.* to be separated, to
 burst.

ܘܢܘܢܐ.

ܘܢܘܢܐ *Pa.* to receive; ܘܢܘܢܐ
 to happen; to come to pass.
 ܘܢܘܢܐ to bury.
 ܘܢܘܢܐ, ܘܢܘܢܐ a sepulchre.
 ܘܢܘܢܐ ܘܢܘܢܐ from the beginning.
 ܘܢܘܢܐ ܘܢܘܢܐ for, to, ܘܢܘܢܐ
 ere, before.
 ܘܢܘܢܐ, ܘܢܘܢܐ the first.
 ܘܢܘܢܐ holy.
 ܘܢܘܢܐ to remain, to stop.
 ܘܢܘܢܐ a reception, an entertain-
 ment.
 ܘܢܘܢܐ holiness.
 ܘܢܘܢܐ, ܘܢܘܢܐ to stand up, to stand,
Aph. to erect, to set up, to
 conclude, to appoint, to de-
 termine; with ܘܢܘܢܐ pre-
 ceding, to make war with any
 one.
 ܘܢܘܢܐ a church-yard, bury-
 ing-ground.

ܘܨܘܢܐ.

ܘܨܘܢܐ a servant of the church,
sexton.

ܘܨܘܢܐܘܨܘܢܐ Constantine
(a proper name).

ܘܨܘܢܐ a town, a city.

ܘܨܘܢܐܘܨܘܢܐ a Cyrenean (a proper
name).

ܘܨܘܢܐ truth.

ܘܨܘܢܐ m. a murderer, a robber.

ܘܨܘܢܐ cunning, ingenious.

ܘܨܘܢܐ slaughter, murder.

ܘܨܘܢܐܘܨܘܢܐ a league, ܘܨܘܢܐ
consecrated virgins.

ܘܨܘܢܐ resurrection.

ܘܨܘܢܐ a song.

ܘܨܘܢܐ a tree, bark, a book.

ܘܨܘܢܐ Cithara, harp.

ܘܨܘܢܐܘܨܘܢܐ a player on the cithara.

ܘܨܘܢܐܘܨܘܢܐ a voice.

ܘܨܘܢܐ little.

ܘܨܘܢܐܘܨܘܢܐ the clergy.

ܘܨܘܢܐ a bride.

ܘܨܘܢܐ to acquire; *Aph.* to grant,
to bring.

ܘܨܘܢܐ a pen, a reed.

ܘܨܘܢܐܘܨܘܢܐ a centurion.

ܘܨܘܢܐܘܨܘܢܐ Caesarea (a proper name).

ܘܨܘܢܐ to call, to cry.

ܘܨܘܢܐ.

ܘܨܘܢܐܘܨܘܢܐ Cappadocia (a prop-
er name).

ܘܨܘܢܐ cassia.

ܘܨܘܢܐ to name, to call, to choose.

ܘܨܘܢܐ to approach, to draw
near, *Pa.* to conduct, to bring;

ܘܨܘܢܐ to sacrifice.

ܘܨܘܢܐ war

ܘܨܘܢܐܘܨܘܢܐ a crystal.

ܘܨܘܢܐ near.

ܘܨܘܢܐ reading.

ܘܨܘܢܐܘܨܘܢܐ a field, a country.

ܘܨܘܢܐ a horn.

ܘܨܘܢܐܘܨܘܢܐ calvary.

ܘܨܘܢܐܘܨܘܢܐ a priest, an elder.

ܘܨܘܢܐ.

ܘܨܘܢܐ much, great, loud, chief;

2) a teacher, *Emphat.* ܘܨܘܢܐ *Abs.*

pl. ܘܨܘܢܐ *Const. pl.* ܘܨܘܢܐ.

ܘܨܘܢܐ to grow, *Pa.* to bring up, to
educate.

ܘܨܘܢܐ a myriad, *pl.* ܘܨܘܢܐ.

ܘܨܘܢܐ greatness, a multitude.

ܘܨܘܢܐܘܨܘܢܐ, ܘܨܘܢܐ to wish very much, to
desire, *Ethpa.* the same.

ܘܨܘܢܐ to be angry.

ܘܨܘܢܐܘܨܘܢܐ, ܘܨܘܢܐ foot.

ܕܩܠܐ.

ܕܩܠܐ *Part. P.* thrown down, given up.

ܕܩܠܐܝܗ hills, Luke xxiii. 30.

ܕܩܩܡܗܘܘܟܐ patience, long suffering.

ܕܩܩܡܐ evening.

ܕܩܩܡܐ to sprinkle.

ܕܩܐ *Pa.* ܕܩܐ to obtain again, *Ethpa.* to be reconciled.

ܕܩܩܠܐܝܗ mournful, deeply moved.

ܕܩܩܠܐ a herdsman.

ܕܩܩܠܐܝܗ sense, mind.

ܕܩܩܠܐ *Ethpe.* to be angry.

ܕܩܩܠܐ thunder.

ܕܩܩܠܐ to dance, to mourn, to lament.

ܕܩܩܠܐ sinful, a transgressor.

ܕܩܩܠܐ to make a sign.

ܕܩܩܠܐ to be inflamed, to rejoice.

ܕ.

ܕܩܩܠܐܝܗ Sapores (a proper name).

ܕܩܩܠܐܝܗ an evil spirit.

ܕܩܩܠܐ to entreat, *Pa.* to ask; with

ܕܩܩܠܐ to ask after some one.

ܕܩܩܠܐܝܗ, ܕܩܩܠܐܝܗ entreaty.

ܕܩܩܠܐܝܗ, ܕܩܩܠܐܝܗ to reconcile, to calm.

ܕܩܩܠܐܝܗ nearness.

ܕܩܩܠܐ.

ܕܩܩܠܐ to praise.

ܕܩܩܠܐ captivity, destruction.

ܕܩܩܠܐ praise-worthy.

ܕܩܩܠܐ a vine.

ܕܩܩܠܐ a sceptre.

ܕܩܩܠܐ to guide, to lead.

ܕܩܩܠܐ, ܕܩܩܠܐ seven, ܕܩܩܠܐ seventy.

ܕܩܩܠܐ to leave, to give up, to permit, to let go.

ܕܩܩܠܐ a week.

ܕܩܩܠܐ an uproar.

ܕܩܩܠܐ restless, uneasy.

ܕܩܩܠܐ to kindle.

ܕܩܩܠܐ *Ethpe.* to be moved, to be indignant.

ܕܩܩܠܐ to throw, to precipitate.

ܕܩܩܠܐ *Pa.* to send, *Ethpa.* ܕܩܩܠܐ is sent.

ܕܩܩܠܐ to awake.

ܕܩܩܠܐ to be worthy, *Ethpe.* to be considered as worthy.

ܕܩܩܠܐ, ܕܩܩܠܐ equal. *pl.* ܕܩܩܠܐ.

ܕܩܩܠܐܝܗ renown.

ܕܩܩܠܐܝܗ praise, renown, glory.

ܕܩܩܠܐ, ܕܩܩܠܐ to wash.

ܕܩܩܠܐ to free, to tear away.

ܩܘܨܢܐ.

- ܩܘܨܢܐ dishonor, shame.
 ܩܘܨܢܐ change, exchange.
 ܩܘܨܢܐ consummation, end.
 ܩܘܨܢܐ to despise.
 ܩܘܨܢܐ power, authority, right.
 ܩܘܨܢܐ way, street.
 ܩܘܨܢܐ a wall.
 ܩܘܨܢܐ beginning.
 ܩܘܨܢܐ confirmation.
 ܩܘܨܢܐ gain, advantage.
 ܩܘܨܢܐ awkward, stupid.
 ܩܘܨܢܐ despised, small, inferior.
 ܩܘܨܢܐ *pl. f.* ܩܘܨܢܐ present, *Aph.*
 ܩܘܨܢܐ to be able, to find.
 ܩܘܨܢܐ to send, to put away.
 ܩܘܨܢܐ to cease, to rest.
 ܩܘܨܢܐ rest, ܩܘܨܢܐ
 ܩܘܨܢܐ sudden.
 ܩܘܨܢܐ an apostle.
 ܩܘܨܢܐ *Pa.* ܩܘܨܢܐ to be able, to
 be powerful.
 ܩܘܨܢܐ to approach fulfillment, *Pa.*
 to fulfill, to complete; with ܩܘܨܢܐ
 to salute, *Aph.* to deliver up;
 ܩܘܨܢܐ to give up the ghost,
 to die.

ܩܘܨܢܐ.

- ܩܘܨܢܐ *pl. m.* ܩܘܨܢܐ peace.
 ܩܘܨܢܐ a name.
 ܩܘܨܢܐ Samona (a proper name).
 ܩܘܨܢܐ Simon (a proper name).
 ܩܘܨܢܐ heaven.
 ܩܘܨܢܐ Samosata (a proper
 name).
 ܩܘܨܢܐ to finish, to complete.
 ܩܘܨܢܐ to hear.
 ܩܘܨܢܐ Simeon, Simon (a proper
 name).
 ܩܘܨܢܐ to serve.
 ܩܘܨܢܐ the sun.
 ܩܘܨܢܐ *Pa.* to go away, ܩܘܨܢܐ or
 ܩܘܨܢܐ to die.
 ܩܘܨܢܐ, ܩܘܨܢܐ insane, foolish.
 ܩܘܨܢܐ, ܩܘܨܢܐ year.
 ܩܘܨܢܐ torment, pain, torture.
 ܩܘܨܢܐ, ܩܘܨܢܐ tooth.
 ܩܘܨܢܐ sharp.
 ܩܘܨܢܐ *Ethpa.* ܩܘܨܢܐ to relate.
 ܩܘܨܢܐ, ܩܘܨܢܐ an hour; ܩܘܨܢܐ
 ܩܘܨܢܐ forthwith.
 ܩܘܨܢܐ jest, play.
 ܩܘܨܢܐ beautiful, good, *fem. pl*
 ܩܘܨܢܐ also the *neuter*, good-
 ness.

ܘܘܠܐ.

ܘܘܠܐ to hear, to take; *Aph.* with ܘܘܠܐ to go away.

ܘܘܠܐ an inhabitant.

ܘܘܠܐ to dwell; with ܘܘܠܐ to besiege, *Pa.* to begin.

ܘܘܠܐ, ܘܘܠܐ generation, biography.

ܘܘܠܐ a light, wax light, a candle.

ܘܘܠܐ a spectre, an apparition.

ܘܘܠܐ the remainder, the rest.

ܘܘܠܐ, ܘܘܠܐ *Ethpa.* to be convinced.

ܘܘܠܐ true, *Adv.* ܘܘܠܐ truly, really.

ܘܘܠܐ truth.

ܘܘܠܐ six.

ܘܘܠܐ *Adv.* silently.

ܘܘܠܐ to be silent, to be dumb.

ܘܘܠܐ.

ܘܘܠܐ a merchant.

ܘܘܠܐ, ܘܘܠܐ Thomas, (a proper name).

ܘܘܠܐ Theophilus (a proper name).

ܘܘܠܐ.

ܘܘܠܐ not clear, dirty. 2) dregs, that which is most objectionable.

ܘܘܠܐ to demand.

ܘܘܠܐ to carry on trade, *Ethpa.* to win (by trade), to be added.

ܘܘܠܐ wonder.

ܘܘܠܐ an abyss.

ܘܘܠܐ wonderful.

ܘܘܠܐ to be surprised.

ܘܘܠܐ *Tav*-last letter of the Alphabet.

ܘܘܠܐ or ܘܘܠܐ to repent, to turn, to return.

ܘܘܠܐ again.

ܘܘܠܐ to be astonished.

ܘܘܠܐ interpretation.

ܘܘܠܐ repentance.

ܘܘܠܐ a limit, bound.

ܘܘܠܐ, ܘܘܠܐ, ܘܘܠܐ under, ܘܘܠܐ under, ܘܘܠܐ from below, ܘܘܠܐ under.

ܘܘܠܐ shame.

ܘܘܠܐ repentance.

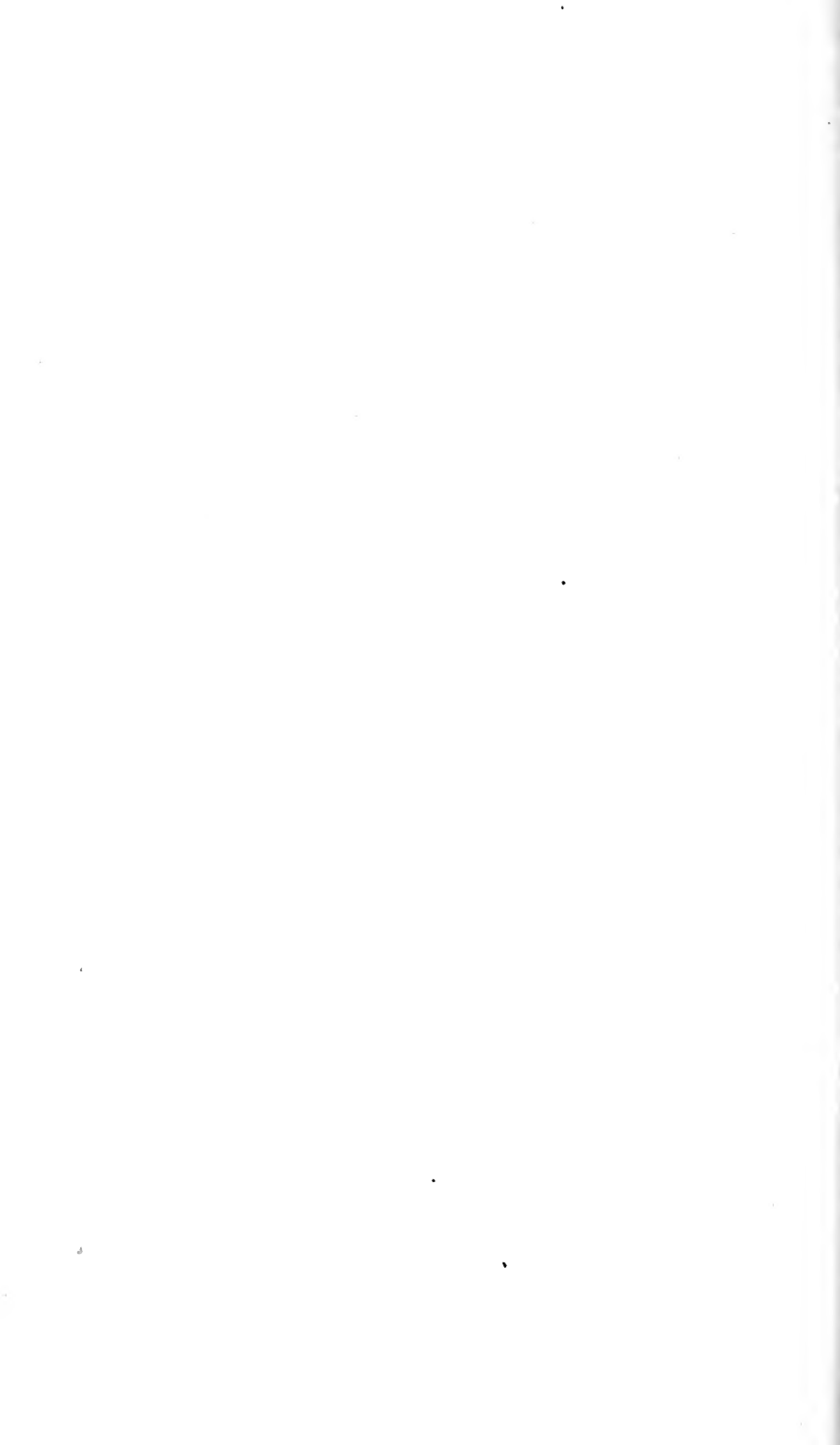
ܘܘܠܐ to urge, *Part.* ܘܘܠܐ, Luke xxv. 23.

ܘܘܠܐ to hang up, to raise up.

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